THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For SEPTEMBER, 1806.

La plus glorieuse, mais le plus penible de toutes nos fonctions c'est le Ministere de la Censure Publique. Nous sommes nés dans un siecle, ou la genereuse liberté de nos Peres est traitée d'indiscretion, ou le zele du bien publique passe pour l'effet d'un chagrin aveugle, & d'un ardeur temeraire, & ou les hommes etant devenus egalement incapables de supporter & les maux, & leurs remedes, la Censure est inutile, et souvent la personne du Censeur odieuse.

D'AGUESSEAU SUR LA CENSURE PUBLIQUE.

ORIGINAL CRITICISM.

The Works of Edmund Spenser, with the principal Illustrations of various Commentators. To which are added, Notes, some Account of the Life of Spenser, and a Glossarial and other Indexes. By the Rev. Henry John Todd, M. A. F. A. S. &c. &c. 8vo. 8 vols. Rivingtons, &c.

IT is so much the fashion of the present day to load the pages of our early poets with the various opinion of different critics and commentators, that the original meaning of the author is often buried under the strange, and sometimes absurd conjectures of tasteless, or fanciful annotators; this has been peculiarly the case with our great dramatic poet, though, we understand, there is a hand now employed in trying to relieve him from some part of the enormous burthen.—When a man of genius and learning, such as Mr. Todd undoubtedly is, undertakes a work like this now before us, we not only expect, (what we are certain to find), real merit in his own original observation, but also a selection only of such remarks of former commentators, as fall under the same description, and a total discarding of all those that owe their existence to pedantry, to ostentatious display of black-letter reading, or to an affectation of peculiar penetration which tries to discover mystery when none is meant, and to draw personal or political allusions from plain narrative and description. How far Mr. Todd has fulfilled the last part of his duty, will appear in the course of our observations as we examine the work.

The Prolegomena prefixed to this work, and which occupy the larger part of the first and second volumes, consist of the following tracts, besides a Dedication to the King, and a short Preface.—Some Account of the Life of Spenser. List of Editions. Alterations of Spenser. Pieces of Criticism relative to Spenser. Imitations of Spenser. Commendatory Verses on Spenser.—These are all in the first volume; and by an arrangement, to us unaccountable, the remainder of the first volume contains the Shepherd's Calendar, and the Prolegomena are resumed in the second volume, which they fill, except six cantos of the first book of the Fairy Queen. The tracts in this volume are—Hughes's Essay on Allegorical Poetry, with Notes. His Remarks on the Fairy Queen, with Notes. Spence's Dissertation on the Defects of Spenser's Allegory, with Notes. Warton's Remarks on the Plan and Conduct of the Fairy Queen, with Notes. His Remarks on Spenser's Imitation from old Romances, with Notes. His Remarks on Spenser's Allegorical Character, with Notes. The Editor's additional Remarks. His Remarks on Spenser's Stanza, Versification and Language, with Notes. The Editor's additional Remarks. Upton's Remarks on the Action and History of the Fairy Queen, with Notes. Hurd's Remarks on the Plan and Conduct of the Fairy Queen, with Notes. A Letter of the Author. Verses addressed to the Author with Notes. Verses addressed by the Author to several Noblemen, &c. with Notes.

Besides this mass of prefatory matter, the bottom of the pages of the poems are filled with notes, from the pens of Upton, Church, Warton, &c. accompanied by many remarks of the present editor. Though it is our principal object to review this work as far as it relates to Mr. Todd, yet as his part of it is so much interwoven with the observations of the other critics, and as much of the merit of his labour, as we have already observed, must be derived from his selection, or rejection of the labours of his predecessors, it is impossible for us not to pay some attention to those remarks, which have long been in the possession of the public.

Mr. Todd tells us in his Preface, that "in the present edition the antiquated spelling of the poet is altogether retained. It is sufficient" (if I may apply to this circumstance the just observation of Dr. Johnson respecting Shakespear), "that the words are Spenser's. If *phraseology* is to be changed as words grow uncouth by disuse, or coarse by vulgarity, the history of every language will be lost; we shall no longer have the *words* of any author, and as these alterations will be often unskilfully made, we shall have in time very little of his meaning." We must say, that Mr. Todd has brought a passage from Dr. Johnson, that has no reference whatever to the thing it is introduced to support. Dr. Johnson is speaking of words, Mr. Todd of the mode of spelling those words. We will quote the first part of Dr. Johnson's note. It is on the word *huggermugger*, in Hamlet, Act iv. Scene v. "All the modern editions that I have consulted, give it—

'In *private* to inter him.'

That

That the words now replaced are better, we do not undertake to prove; it is sufficient they are Shakespear's," &c. &c. Now, though we entirely agree with Dr. Johnson as to the retention of the phraseology of an ancient writer, we as entirely disagree with Mr. Todd as to the retention of his orthography, or rather (if we may coin a word from analogy) his heterography. We know till within little more than a century our mode of spelling, even in printing, was not settled. In the Dedication to the first edition of the Tatler, published in 1710, we find BUSIE; but should this be followed in modern editions? or, shall we find some new editor who will carry his love for fac-simile printing so far, as to publish an edition of Shakespear, with all the anomalous spelling he could collect from the folios and quartos? We have now before us a fac-simile of an ancient MS. of Virgil, where the name of the poet is spelled Vergil, and the plural of the third declension made to terminate in *is*, instead of *es*, as *patriæ finis*, *præsentis divos*; and this has been followed in an edition of Virgil, printed at Antwerp, 1614, for which the editor makes the following apology—*Si quæ ad orthographiam spectantia, aut alias inusitantius notata occurrerint ne vos continuo offendant, siquidem ea ex certissimis venerandæ antiquitates fontibus hausta constat.* On this principle, the edition of some ancient writers, without stops, or even the division of words, might be defended. *Si quis tamen glandes post aristas malit*, to such a critic, and we fear there are many such, we recommend such adherence to the mode of spelling, when the art of English orthography was in its infancy, and which does not in the least affect either the phraseology, or the sense of the author, which it is the duty of every editor to preserve inviolable.

Spenser has been generally supposed to have been Poet Laureate to Queen Elizabeth. Of this Mr. Todd takes notice in his Life of Spenser. "It has been long a received opinion that he was nominated Poet Laureate. His cotemporaries certainly considered him worthy of the title, and frequently speak of him in terms appropriate to that distinction. Thus Webbe, in his *Discourse of English Poetrie*, published in 1586, contends, that Spenser 'may well wear the *garlande*, and step before the best of the English poets;'" and, what is very remarkable, in the third edition of the *Shepheard's Calender*, which was also published in 1586, the elder reading of the following verse, in the twelfth Eclogue—"The *rurall* song of careful Colinet," (where Colinet means Spenser) is changed into "the *laurell* song," &c.—The writer of the Sonnet addressed to Florio, in his *Second Frutes*, published in 1592, seems to point at Spenser by a similar expression.

> "So when that all our English witts lay dead,
> Except the *laurell* that is ever greene,
> Thou with thy frutes our barrenes o're-spread, &c."

And Nash, in his Supplication of Pierce Penniless, published in the same year, declares that he had intended to "decypher the excesse of gluttonie at large, but that a *new Laureat* saved him the la-

bor." But the fact is as Mr. Malone has accurately stated * it:—"Undoubtedly Elizabeth had no Poet Laureate, till in February 1590-1 she conferred on Spenser a pension of fifty pounds a year, the grant of which was discovered some years ago in the Rolls Chapel, from which time, to his death in 1598-9, he may properly be considered as filling this office, though like most of his predecessors, and his two immediate successors, he is not expressly styled Laureate in his patent.

The first part of this quotation we think proves nothing: for we know laurelled is an epithet applied to poets in general, and much oftener to others than to him whom the King honours with the title of Poet Laureat, with the addition of a salary and a butt of sack.—Perhaps it may not be quite irrelevant to the subject to observe, that the term *Laureato*, in Italian (a language much in fashion in the age of Elizabeth), was equivalent with Graduate. We have now before us an Italian translation of Gil Blas, where the French word *Licentié* is rendered *Laureato*. Neither do we think it at all material whether Spenser was, or was not styled Laureate in his patent, as at present there is neither patent or appointment, but the Laureat is only sworn to fidelity to the King by the Lord Chamberlain.

Mr. Todd is at great pains to prove that Spenser did not die in that state of indigence which many writers have supposed, and we think he has been successful. To some readers, perhaps, this may not seem a very interesting inquiry. There are persons who think those who do not make the acquisition of property the chief object of their lives, should not expect to enjoy the common comforts of life; and that genius and poverty always do, and always ought, to accompany each other. But there are those who will be rejoiced to find, that persons who by their writings have soothed their cares, amused their fancy, and meliorated the morals of mankind, did not end their days in misery and mendicity. One of the chief proofs of Spenser's dying in extreme poverty, is from a conversation Drummond, of Hawthornden, records, as passing between himself and Ben Jonson.—"Jonson" (he says) "told me that Spenser's goods were robbed by the Irish in Desmond's † rebellion; his house and a little child of his burnt, and he and his wife nearly escaped; that he afterwards died in King's street *(Dublin)* by absolute want of bread; and that he refused 25 pieces, sent him by the Earl of Essex, and gave this answer to the person who brought them—'that he was sure he had no time to spend them.'" In answer to this Mr. Todd proves clearly that Spenser died in King-street, Westminster, and that Dublin is an interpolation of Mr. Warton; and as to the rejection of the proffered assistance of the Earl of Essex, as Spenser had a wife, and at least two children who survived

* Life of Dryden, page 84.

† We should read Tyrone's instead of Desmond's rebellion.—*Todd.*

him,

him, Mr. Todd very justly asks, if he had been dying in extreme poverty, " would the tender-minded Spenser, with a wife and children participating his temporary distress, think *only of himself* on the melancholy occasion, and decline the offer of assistance at least so seasonable *to them?*"

In the Imitations of Spenser, Mr Todd has omitted the Parsonage Improved, written by the present Laureat, and published in an edition of his Poems, in the year 1787.

On this passage of Hughes's Remarks on the Fairy Queen. 'The trial of Mary, Queen of Scots, is shadowed in Book v. Canto ix. but the poet has avoided the catastrophe of her death, and has artfully touched on the Queen's reluctance and tenderness in that affair, by which he has turned the compliment on her justice into another on her mercy,' Mr. Todd has this note—" There is more of flattery than truth, however, in this *compliment.*" Surely a great deal too much has been done with regard to the fatal event, to whiten the character of Mary, and blacken that of Elizabeth. To use the words of a late spirited, loyal, and patriotic writer, " is it quite necessary that so great a rout should be made 'about Sir Archy's great-grandmother,' especially by *southern* Britons, when her justification must include a stain on the memory of one, whom Englishmen ought to value and to cherish as the protectress of their honour, the foundress of their commerce, and the supporter of their established religion?" To confine ourselves to this last consideration, if Queen Elizabeth was really serious in her zeal for the Protestant religion, if she felt as a royal patriot for the welfare of her people, if she looked back with the feelings of humanity on the tortures which she had seen inflicted on patient, but resolute piety, she could not have been justified in not sacrificing any life to avert such horrors from the nation, which in all human probability would have been the consequence of the accession of another Popish Queen Mary.

The observations of Warton, Upton and Hurd, on the Plan and Conduct of the Fairy Queen are so diffuse, and drawn out to such a length, that from that very circumstance they are almost unintelligible; for though there may be safety in a multitude of counsellors, in a multitude of words there is seldom precision. We will state shortly to our readers our own opinion on this subject. Some sort of unity of fable seems to have been aimed at in all works of fiction. The ancients selected one principal and leading story, and blended short episodes with it, for the sake of variety. The more fervid and desultory genius of the Eastern fabulists, made their episodical parts the most prominent feature of the works, and only used the leading fable as a mean (if I may be allowed the expression), of stringing them together, and giving some appearance, at least, of unity to the whole. This is exactly the case with the Arabian Nights; the leading fable is founded on the bloody vow of the Sultan, the generous resolution of the Vizier's daughter, and her final triumph; into this the other stories are woven, but the introductory tale is continu-

ally brought to our recollection by the short conversation that precedes the narration of each separate night. Every tale is besides branched into a number of others, to which that story serves as a common bond of union, as the leading one does to the whole. This plan is preserved in the first half of Mr. Galland's translation (from which all ours are copied) and which is not more than a quarter of the whole. In the other half he has only selected such separate stories as struck him, without dividing the nights, or marking any connexion between them, except the catastrophe of the leading fable. By this contrivance an appearance, indeed, of general unity is preserved, but without that undivided attention and interest, which it is the object of unity to excite, as the mind is disagreeably perplexed by the broken chain of the narrative, expectation is suspended till all interest in the fable is lost, and instead of perspicuity, confusion was produced. This mode, however, was adopted by the poets of Italy, and copied from them by the earlier poets of this country. This is so obvious in Ariosto, that to enable the reader at all to follow the thread of his scattered tales, some of the editions have had recourse to the assistance of marginal references. Of the plan which we are told by Spenser himself, in his Letter to Sir W. Raleigh, he had contrived for the Fairy Queen, we discover little, if any trace, in what we have of that poem, which is exactly half of it; neither without this information could any notion have been formed of it; and, notwithstanding the opinion of Mr. Warton, that "according to this plan the reader would have been agreeably surprized in the last book, when he came to discover that the series of adventures which he had just seen completed, were undertaken at the command of the Fairy Queen, and that the Knights had severally set forward to the execution of them, from her annual birth-day festival:" in our opinion this surprize would rather give the pleasure we feel from the solution of a difficult riddle, than that derived from seeing an unexpected and interesting catastrophe, arising from a number of various and apparently opposing incidents.

Of the allegorical character, of which so much has been said by others, we shall only say, that to us it is a great drawback from the interest of the poem. Though we are ready "to go as far as who goes farthest," in our praise of Spenser as a poet in every respect, and to agree unequivocally with the opinion of that judicious critic, and, let us add what is more, that excellent and amiable man, the late Dr. Joseph Warton, that "the characteristics of this sweet and allegorical poet, are not only strong and circumstantial imagery, but tender and pathetic feeling, a melodious flow of versification, and a certain pleasing melancholy in his sentiments, the constant companion of an elegant taste, that casts a delicacy and grace all over his compositions."

We look back with pleasure on our boyish days, when we read the works of this charming Poet without any more idea of allegory, than we had in Homer or Virgil, (where by the way some very sagacious

gacious critics have discovered it), and we say with regret, that when it became obvious to us, our interest in the Poems was greatly diminished; and we were in the words of the beautiful simile of Ambrose Philips:

" Like some deluded peasant Merlin leads,
Through fragrant bowers and through delicious meads;
While here enchanted castles to him rise,
And airy fabrics there attract his eyes;
His wandering feet the magic paths pursue,
But while he thinks the fair illusion true,
The trackless scenes dissolve in fluid air,
And woods and wilds and thorny ways appear;
A tedious road the weary wretch returns,
And as he goes the transient vision mourns."

Having said thus much with regard to the Prolegomena, we shall now proceed with our remarks on the notes as they occur in the progress of our reading, confining ourselves chiefly to the Fairy Queen, by far the most popular, and we think, deservedly so, of the works of Spenser.

On a passage in the first canto of the first book " Triumphant *Mart*," for *Mars*, Mr. Upton observes, " So the Italians *Marte* the god of war." We do not remember to have seen it noticed, that in the Italian, the Latin ablative case is almost always adopted, as domino for dominus, oratore for orator; this is worthy of observation, as it accounts for the difference of accent we give to words derived from the Latin, which generally come to us through the medium, first of Italian and then of French, oratore, oratéur, órator, as in words anglicized from the French, we throw the accent from the last syllable to the antepenult.

Fairy Queen, Book I. Canto I. Stanza 7.

" Whose-loftie trees yclad with sommer's pride,
Did spred so broad that heavens light did hide,
Not perceable with power of any starr."

On this Upton justly remarks, that the last line is almost literally from Statius.

——— " Nulli penetrabilis astro
Lucus iners."——

But Mr. T. Warton (whose brilliant fancy, though one of his principal merits as a poet, often misleads him, like an *ignis fatuus*, as a critic) discovers this to allude to the malignant influence of a star on trees, and to prove this he quotes from Milton:

" Under the shady roof
Of branching elm *star-proof*."

Which if it be not, as we think it is, an imitation of the same lines

of Statius, proves just the contrary to Mr. Warton's idea, *i. e.* that the elms, instead of being liable to the influence of malignant stars themselves, had the power of averting it from others.

Book I. Canto II.

" So meeke and debonaire, *gracious, kind.*" Fr. the accustomed epithet of gallant knights.—*Todd.*

It may be remarked, however, that this epithet was given to Louis I.; one the weakest of the French Monarchs.

Book I. Canto III.

" Kept both watch and ward."

See the note on the *Shepherd's Calendar*, Sept. 5. v. 234. *Todd.* If we turn to this place, we shall find this word explained, it is true, and so we shall in Burn's Justice, and in Jacob's Law Dictionary. These are the notes that disgrace all the modern commentators on the old English writers.

Book I. Canto IV.

——" That too exceeding shone
Exceeding shone like Phœbus fayrest child,
That did presume his father's fyrie wayne, &c."

Having here said that she (Duessa) shone as Titan's ray, he compares her in the following stanza to Phaeton, which is a striking *anti-climax. T. Warton.* This is a proof of what we have before observed, of Mr. Warton's abilities as a critic. Having first compared the beauties of the dissembled maiden queen to the splendour of the sun, the poet adds, that though they in brightness resembled the sun, yet they rather resembled those of the sun when the chariot was guided by Phaeton, and the rays, from being genial, became destructive. This the poet says in express words. Is this an anti-climax?

Book I. Canto IV.

" So proud she shyned."

This was the ancient preterperfect tense of *shine:* A writer criticising Milton's sonnets, says, that in the 23d sonnet

" Love sweetness goodness in her person shined,"

is an harmonious line not exactly correct; for *shined* should be *shone. Various Thoughts*, by W. Burdon, M. A. &c. I take this opportunity of defending Milton by the authority of Spenser. See also a pleasing ballad in Greene's Arcadia, 1589. *Todd.* The authority of the first of our poets, who prided himself on correctness, may also be produced in defence of this word; we find in the Essay on Man:

" If parts allure thee, think how Bacon *shined,*
The wisest, brightest, meanest of mankind,"

Book

Book I. Canto IV. "*New fanglenesse.*"—Mr. *Todd* has a note on this word, for which he produces many examples. Surely the authority of Milton would have been sufficient, if not, he might have produced an authority from a very popular play of a more modern poet; in Rowe's Jane Shore, we find

"The Queen's relations our *new-fangled* gentry."

Book I. Canto XII.

"Thrice happy man the knight himselfe hid hold;
Possessed of his Ladies *hart* and hand,
And ever when his eie did her behold,
His *heart* did seem to melt in pleasures manifold."

The being accurate in copying this anomalous spelling, which must have arisen originally from an error in the printer or the transcriber, reminds us of the Chinese tailor, who, having an old uniform given him to make a new one by, was so exact as not to forget a patch under the arm.

Book II. Canto I.

"To let a weary wretch from her dew rest."

"To *let*, *hinder*, as in 2 Thess. ii. 7. Only he who *letteth* will lett untill he be taken out of the way." *Todd.* A poet we think would be more properly illustrated by another poet, than by a quotation from the scriptures.

Hamlet says:

"By heaven I'll make a ghost of him that *letts* me."

Ibid.

"So soon as Bacchus with the Nymph does link."

After having given the observations of Upton and Church, on this common periphrasis of the Greeks for mixing water with wine, how could Mr. Todd admit into his edition, at least without a censure, the silly conceit of Boyd, that this alludes to a common effect of intemperance, the dropsy?

Book II. Canto II. "Contrárie." After citing Habington's Castera, which no body knows, and Milton's Sampson Agonistes, which every body knows, to justify this accentuation, it might have been noticed, that now it is the common pronunciation of the vulgar.

Book II. Canto V.

"Scath!" Damage.

Mr. Todd confirms this explanation, by a quotation from the Adagia Scotica, and refers us to another note on Book i. Canto xii. of the Fairy Queen, in the same volume, for a further confirmation from G. Douglas. The reader, if authority were necessary, would have been rather pleased with a quotation from Shakespear, than Gawen Douglas, and a Scots proverb.

"A braver

" A braver choice of dauntless spirits,
Did never float upon the swelling tide,
To do offence and *scath* in Christendom."—K. John.

But we think the reader might have been suffered to seek the explanation, if he could possibly have wanted it, in Johnson's Dictionary.

Book II. Canto VII.

" Whose glistering glosse, darken'd with filthy dust,
Well yet appeared to have beene of old."

" Here I think *darkned* is put for *was darkned*; and therefore I would put a full stop after *dust*. *Jortin*. Mr. Warton subscribes to Dr. Jortin's remark. I *respectfully* dissent from them. There is no ellipsis in this passage, and no period required after dust. The sense here is, whose glistering glosse darkned, *(i. e. being darkned)* with filthy dust well appeared notwithstanding to have been, &c. *Todd*." We assent to every word of Mr. Todd's note except *respectfully*. If a critic will pay respect to the greatest names in the literary world, such even as Warburton, Jortin, and Johnson, when employed as annotators on our old writers, he will pay it to some of the grossest absurdities that ever disgraced the pen of imbecility itself. Nothing but this want of firmness to censure, could have induced Mr. Todd to introduce, or having introduced, not to blame, Sir Kenelon Digby's absurd remarks, and Mr. Upton's still more absurd observations on those remarks, on the allegory of the human body, in the stanzas from 21 to 32 inclusive of book ii. canto ix. of the Fairy Queen.

Book II. Canto XI.

" Quarrey."

" A term in falconry, any fowl that is flown at and killed. It is used for *game* in general. 'Sagacious of his *quarry*,' Milton, Par. Lost, b. x. 281. *Church*." If Mr. Church chose to give this pompous explanation of a very common word, Mr. Todd need not have inserted such trash in his edition.

Book II. Canto XII.

" That quicksand nigh with water covered;
But by the checked wave they did descry
It plaine, and by the sea discoloured."

" That is almost covered with water. So Spenser's own editions read, but the folios and Hughes place a comma after *nigh*, which spoils the sense. *Church*." We wish Mr. Todd had not paid so much *respect* here to the opinion of the sagacious Mr. Church, and the accuracy of Spenser's own compositor, in stops and points, and had restored the sense of the passage by restoring the comma, for the context plainly shows that the quicksand was quite covered with water, and only discoverable by the appearance and colour of the surface.

Book III. Canto IV.

" Marinell."

Mr.

Mr. Upton supposes this gentleman to mean Lord Howard, the Lord High Admiral of England, in Queen Elizabeth's time. We would recommend these acute discoverers to read the *Key to the Lock*, with attention.

Book IV. Canto VI.
" Chynd."

" *Divided into parts.* This verb in Spenser, has escaped the notice of all the Lexicographers. Dr. Johnson however adduces an instance of its usage in Dryden. *Todd.*" It is also used by Richardson, in Pamela. Mons. Colebrand, threatens " to *chine* the man who shall attempt to stop his Lady."

Book V. Canto VII.
" The liberty of women did repeal
Which they had long usurped, and then restoring
To men's subjection, did true wisdom deal."

Mr. Todd has here treated his reader with a discovery of Mr. Upton (and what could not that critic discover, who found out that Shakespear was a classical scholar?) that Spenser here " alludes to the Salick Law in France, and that the moral allusion is, that women should not be trusted with government much less be queens. A very bad compliment this to his patroness, who was not only a Queen, but styled also Queen of France. A less ingenious critic would rather have thought that this alluded to the power the fair sex are said to wish to obtain over their husbands, and which when obtained renders both parties equally ridiculous.

Book VI. Canto IX.
" heard."

" *A keeper of cattle.*" Mr. Todd has a note to shew the use of the word in this sense in Scotland. It is rather singular he should not have noticed our use of it in the same sense, in compound words, as *shepherd*, *goatherd*, &c.

We could make a great number of other extracts of the same kind, but these are sufficient to shew that Mr. Todd has not been exempt from the common faults of other commentators, and has swelled his notes with observations that are of no other use than to increase the bulk of the volumes. We wish much to see a work of this kind (and no one is more capable of executing the task than Mr. Todd), where there should be only a selection of such notes as are really useful; and that in the text, while the strictest care should be taken in giving the *words* exactly as the author wrote them, care should not be extended to the retaining of the slips of his pen or the errors of the press. On this occasion, we cite with pleasure a note of Mr. Church, on a passage in the Fairy Queen. Book iii. Canto x. " Certainly in a poem which every where abounds with the justest and most lively representations of nature, we ought rather to suppose that the printer made

made a mistake, which might easily have happened, than suspect the poet to have been betrayed into a ridiculous and unnatural absurdity."

As the poem is allowed not to be Spenser's, we think *Britain's Ida* might have been omitted in this edition as, to say the least of it, the colouring is so high, that no man of decent manners could read it aloud in a company of Ladies, though the delicacy of the manners of the age of Elizabeth permitted the first editor of it, Thomas Walkley, to dedicate it to the Right Noble Lady Mary, daughter to the most illustrious Prince George Duke of Buckingham.

At the end of the last volume two very useful and correct indexes are inserted, one referring to the words and phrases explained in the notes, the other to the principal matters in the Life, preliminary illustrations, and notes.

The Works of Sallust: to which are prefixed, Two Essays on the Life, Literary Character, and Writings of the Historian; with Notes Historical, Biographical and Critical. By Henry Steuart, LL. D.

(Concluded from page 347, *Vol. XXIV.)*

WE have already given our opinion of the value of good translations of the Greek and Roman classics, as well as the reasons on which that opinion chiefly rests. We observed at the same time, that Dr. Steuart had been eminently happy in selecting the works of Sallust for translation into the English language; but we must now observe likewise, that there are not many Roman authors, to whom it is so difficult to render *justice* by a translation. The style of Sallust is peculiar to himself; nor is there any thing at all similar to it in the languages of modern Europe. Yet it has been stated, and justly stated, as one of the laws of translation, that the style of the version should be of the same character with that of the original; but how is this to be accomplished in translating such an author? It can be accomplished only "by attending more to a correspondence of idioms, than to a mere interpretation of words;" and by rendering the Latin into such English, as an Englishman of Sallust's taste and genius would write. of this Dr. Steuart shews himself sensible, when he says, that

"The peculiarities of Sallust's manner present to the translator very considerable difficulties. His style is that of sententiousness and force, in contradistinction to that of Livy, which is, for the most part, eminent for richness and diffusion. Sallust was ambitious to adopt Thucydides, and Cato the Censor, as his models; and like the latter, he had the art of *dispatching much in a few words* *. He borrowed his dic-

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"* Sallust, in the fragments of his great history, says of Cato the Censor; *Cato, Romani generis disertissumus, multa parvis absolvit.*"

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tion, in a great measure, from the writers of an age prior to the Augustan, and he added to their vigour, the grace and elegance of a more mature period. Without doubt, this style was not the best that was possible for history; but he had the merit of rivalling his master, Thucydides in strength, while in brevity he left him his inferior.

"In translating such an author with any degree of success, it is evident, that, from the difference in the structure between the modern and the classical languages, a skilful amplification must frequently be employed, and some vigour infused into the transcript. It is not always easy to choose a middle path, between a servile copy and a paraphrastical imitation. To give, in our language, an accurate likeness of the Sallustian manner, would be to violate the most obvious rules of English composition; and, for the sake of ease and spirit, to run into diffusion, might produce a pleasing book, but it would bear no resemblance to the writings of the historian.

"It has, therefore, been my aim, in the first place, to convey the *sense* of the author; and in the next, to attain as much *compression of style*, as appeared to me consistent with the genius of our language, exemplified in a composition of *good taste*. With the fastidious critic, I would far rather incur the imputation of being sometimes paraphrastical, than be deterred from an attempt to seize something of the vigour and beauty of the Roman writer. As Mr. Murphy says, on a similar occasion, I have anxiously laboured 'to give a faithful transcript of the original, in such English, as an Englishman of taste may read without disgust; and if, in the transfusion, I have not suffered the spirit of the historian to evaporate, I shall look back with pleasure, to the time which has been dedicated to a great and arduous undertaking.'"

The man who wrote thus was perfectly aware of the nature of the difficulties which he had to encounter; and a few extracts from his translation will enable our readers to judge for themselves, how far he has surmounted them. As the histories of *Cataline's Conspiracy* and the *Jugurthine War* are more generally read than the smaller tracts of Sallust, we shall take our extracts from them; and as the author has in nothing displayed greater address than in the celebrated parallel between Cæsar and Cato, our first extract shall be the version of it.

"Cæsar and Cato, in nobility, and birth, years, and eloquence, may be said to have been almost equal. Greatness of soul they equally possessed, and they equally reached the summit of glory; yet it was a glory peculiar to each, and certainly acquired by very opposite methods.

"Cæsar gained the suffrages of mankind by acts of kindness, and public munificence; Cato, by an incorruptible integrity, and the purity of his manners. In the former, it was the mild virtues of humanity and benevolence, that rendered him the object of esteem: in the latter, it was a stern severity, that gave elevation to his character. Cæsar, by the practice of generosity, by the forgiveness of injuries, by the alleviation of distress, solicited the good will of his fellow citizens: Cato bestowed no favours, and yet commanded their admiration. To the protection of the one misery looked for refuge: profligacy dreaded punishment from the vengeance of the other. Thus, with their respective admirers, a charming

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ing facility of manners, and a decided firmness of character, were, in either, the opposite theme of applause.

" Cæsar, from his youth up, had persisted in a course of vigilance, of active industry, and incessant application, with an eye to figure on the stage of public life. He was unwearied in the service of his friends; of his own concerns as constantly negligent: and such was the unbounded generosity of the man, that to refuse a boon, worthy of acceptance, was a feeling foreign to his heart. Ambition, above all, was his ruling passion. He panted for the command of armies, for the conduct of some new and arduous war, where his extraordinary talents could be displayed to advantage.

" On the other hand, the qualities of Cato were of a less dazzling sort. He cultivated the virtue of moderation; he studied correctness of conduct; but above all, the lessons of an austere philosophy. In riches he never thought of vying with the wealthy; and he declined all competition for turbulence with the factious. Yet Cato was not without the spur of an honest emulation. It was his to contend for the prize of valour with the brave; with the modest for the praise of modesty; and with the guiltless, for the honours of innocence and integrity. Content with the actual possession of virtue, he was careless about displaying the semblance to the world. By this means it happened, that the less anxiously he courted fame, the more conspicuously fame blazoned forth his character."

That this is a piece of beautiful composition will hardly be denied; and the reader has only to compare it with the original, to be convinced that it is a faithful transfusion of the author's sense. The style is indeed more diffuse than that of Sallust; but while it has as much compression as the genius of our language would perhaps admit, it contains not one thought or sentiment foreign from the purpose, or which is not expressed by the abrupt and sententious language of the historian.

" The speeches in (Sallust, says Mr. Steuart), have always been classed among the most beautiful remains of ancient eloquence; and I acknowledge that I have laboured them with extraordinary attention. If the attempt have failed, to present them in a dress worthy of the author, I cannot shelter myself under the plea of haste or inadvertency: it is from no want of diligence, but from want of ability to do justice to the originals."

The reader of this paragraph will be gratified with the opportunity of comparing with the original, Dr. Steuart's version of Cataline's address to his followers, when he heard that every thing must be risked on the fate of a battle.

" Soldiers—I am well aware that courage never was inspired by words a where in the mind is felt no generous impulse, supineness never yet was turned into effort, nor timidity into valour, by the harangues of a leader, however eloquent. Courage, my friends, is the free gift of Nature, or it may be the fruit of habit. But it is in him alone, whose bosom glows with its genuine fire, that it is sure to blaze forth in the field of battle. The man, who is unmoved by the call of glory, or the approach of danger,

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you shall in vain strive to reason into another temper: fear has shut his ears against the voice of honour, as well as the figures of rhetoric. But it is for a different object that I have now summoned you together. It is fit that I should impart to you my earnest injunctions, and lay open the grounds of that final resolution, which, from the posture of our affairs, I am forced to adopt. Soldiers, you have all heard of the fate of Lentulus: of the melancholy catastrophe, which a want of vigour in that supine Associate, has brought down upon us, no less than on himself.—Flattered with the prospect of reinforcements from the City, and, in the end, cruelly deceived in that expectation, you see, that our intended march into Gaul has been cut off: and our present difficulties, *which have followed*, are but too visible and apparent to you all. The enemy's force consists of two armies: one of which, from Rome, presses on our rear; the other keeps us in check on the side of Gaul. To remain any longer among the mountains, were we ever so desirous, exceeds our power, from the want of forage, and a supply of provisions of every species. In a word, whither soever we turn, a passage must be opened with our swords. I beseech you, therefore, call forth all your firmness, the utmost efforts of your energy and valour. When you advance to the conflict, I conjure you bear in mind that riches, honour, immortal glory, the rights of men, and the liberties of your country are suspended on the event! If we conquer, the sure fruits of victory await us; plenty instead of want: the possession of Italy; the towns and colonies every where ready to receive us; but, if we weakly shrink back, then consider the reverse of the picture. *Woe be to him, who relies not on the vigour of his own arm!* Friends and fortune, indeed, smile on valour; but they disown the man who proves wanting to himself, and is a coward in the field. Besides, soldiers, very different are our motives to action from those of our adversaries. We take the field for liberty—we draw our swords for our country, nay, for life itself. With them, on the other hand, there can be little interest in the conflict; none to support the pride and power of a few petty tyrants. Rush, then, boldly to the charge! Strike with the confidence of men, whose valour, often tried, knows how to conquer! Had you declined the present contest, what, I pray you, had been your fate? A life of ignominy—an ignoble exile! As a gracious boon, some of you, perhaps, might have had permission to remain at Rome, despoiled of your fortunes, in want and beggary, sunk to a dependence on the bounty of your masters. But you have scorned, like men, to crouch in bondage, and have preferred to dishonour this noble alternative. If you repent of the step, it is salutary to remind you, that to secure a retreat, the firmest valour is still indispensable. Peace must be procured by victory alone, not by a grovelling cowardice. For what safety could there be in flight, were you wildly to turn away those very arms, which, while they protected yourselves, might overpower your adversaries. Rest assured, when the battle rages, that it is the coward heart that knows the least security. Valour spreads over the head of its possessor, a broad shield of defence. Soldiers, when I call to mind your character, and the lustre of your achievements, I own, that they inspire me with a confidence of victory. From the vigour of your age, from your daring spirit, and manly resolution, I augur every advantage. Besides, stern necessity increases my hope: for she can render even cowards valiant. As to our position, in these narrow defiles, superiority of numbers cannot avail the enemy: and they shall in

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vain attempt to outflank, or to surround you. My friends, should you yet experience the malignity of fortune, be it yours to secure a great revenge! If taken prisoners, you know the consequence—to be slaughtered like cattle at the will of the conquerors. Yet this you have in your power—you can die like men! and leave to your foes, if you gain not the day, a field dyed with their blood, and cause to water it with their tears."

We have selected this, not because it is in our opinion the best of these speeches which Sallust attributes to the heroes of his story, but because Mr. Stewart compares it with the celebrated speech which Tacitus, in his Life of Agricola, ascribes to Galgacus; and gives the preference to the composition of Sallust. Whether this preference be justly given, we shall not now inquire; but we agree with our author, that Tacitus must have had in his recollection the speech which his master puts into the mouth of Cataline, when he sat down to compose the speech which he himself attributes to the gallant Britons in circumstances almost equally desperate. The speech of Galgacus is too long to be inserted here; but the reader will probably be pleased with the opportunity of comparing the conclusion of it, as translated by Murphy, with the conclusion of Cataline's speech, as translated by our author.

"All that can inspire the human heart, every motive that can excite us to deeds of valour, is on our side. The Romans have no wives in the field to animate their drooping spirits; no parents to reproach their want of courage. They are not listed in the cause of their country: their country, if any they have, lies at a distance. They are a band of mercenaries, a wretched handful of devoted men, who tremble and look aghast, as they roll their eyes around, and see on every side objects unknown before. The sky over their heads, the sea, the woods, all things conspire to fill them with doubt and terror. They come like victims, delivered into our hands by the Gods, to fall this day a sacrifice to freedom.

"In the ensuing battle be not deceived by false appearances: the glitter of gold and silver may dazzle the eye: but to us it is harmless, to the Romans no protection. In their own ranks we shall find a number of generous warriors ready to assistour cause. The Britons know that for our common liberties we draw the avenging sword. The Gauls will remember that they once were a free people; and the Germans, as the Usipians lately did, will desert their colours. The Romans have left nothing in their rear to oppose us in the pursuit: their forts are ungarrisoned; the veterans in their colonies droop with age; in their municipal towns, nothing but anarchy, despotic government, and disaffected subjects. In me behold your general: behold an army of free-born men. Your enemy is before you, and, in his train, heavy tributes, drudgery in the mines, and all the horrors of slavery. Are these calamities to be entailed upon us? or, shall this day relieve us by a brave revenge? There is the field of battle, and let that determine. Let us seek the enemy, and, as we rush upon him, remember the glory delivered down to us by our ancestors; and let each man think that upon his sword depends the fate of all posterity."

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In judging of the respective merits of these two speeches, it is very difficult to be impartial. Galgacus was a patriot fighting for every thing that is justly dear to man; and he is made to address his followers in the language of virtue. Cataline was a conspirator of the blackest hue; and, though he talks of liberty and his country, he urges no such arguments to his adherents as can operate *only* on virtuous minds. Avarice, ambition and despair, are the topics from which he reasons; whilst the British Chief presents to his countrymen their wives and parents in the field, animating them to the contest, the success of which he hopes from the justice of their cause. The reader is therefore prejudiced in behalf of every thing which he is made to utter; though we must agree with Mr. Steuart, that there is more *art* displayed in the structure of Cataline's speech, and that the arguments employed are the very best that could be urged by such a leader, in such circumstances, and to such an audience.

Both translations are excellent; but Mr. Steuart's, though we will not positively say that it is the best, appears to us, perhaps, the most faithful picture of the original. Tacitus does not say that the Roman army consisted wholly of men, of whom it was doubtful whether they had a country. His words are—*aut nulla* PLERISQUE *patria, aut alia est*; whilst his meaning, towards the conclusion of the address, seems not to be accurately given in the version. *Hic dux, hic exercitus; ibi tributa, et metella, et cæteræ servientum pœnæ; quas in æternum preferre, aut statim ulcisci, in hoc campo est,* is not rendered with perfect accuracy by—"In me behold your general; behold an army of *free-born men.* Your enemy is before you: and, in his train, heavy tributes, drudgery in the mines, and all the horrors of slavery. *Are those calamities to be entailed upon us? or, shall this day relieve us by a brave revenge?*" In Mr. Steuart's translation there are one or two superfluous clauses; but nothing which accords not exactly with the sense of his author. "Woe be to him who relies not on the vigour of his own arm," is the translation of nothing to be found in Sallust; and in the sentence—"our present difficulties, *which have followed*, are but too visible and apparent to you all;" the words which we have printed in italics would have been well omitted, though they certainly change not, in the smallest degree, the sense of the original author.

There is hardly any thing in the Greek and Roman classics, to which translators in general have done so little justice, as the descriptions of battles and sieges. This is to be accounted for by the circumstance, that those who employ themselves in the study of the classics, are seldom acquainted with the language of tactics, or the art of war; and hence such of them, as, like Blackwell *, attempt to clothe the military part of the narrative in an appropriate dress, too often make themselves ridiculous. Murphy is indeed an exception; and so is Mr. Steuart, whose translation of the history of the battle near the

* See Johnson's review of this author's *Memoirs of the Court of Augustus.*

Muthul, between Jugurtha and Metellus, exhibits at once the scholar and the officer. After describing the Consul's march through Numidia, the ambush laid for him by Jugurtha, and the nature of the ground where that Prince expected the Romans to fall into his snare, the historian, as translated by our author, says—

"Meanwhile Metellus was seen descending from the heights, but without any notion of the intentions of the enemy, until he began to discover them upon the hill. At first he was doubtful what to think of the strange appearance (which) they exhibited. The Numidians lay close, and kept themselves and their horses behind the bushes; but by reason of the lowness of the screen, they were neither fully dislpayed, nor entirely hid from the view. Neither arms nor colours were suffered to appear: but the rugged nature of the place, united to the artifice with which the whole was conducted, gave ample room for suspicion. The general was convinced that an ambush was intended, and halted on the spot. Resolving to alter the disposition of the troops, he instantly formed the line to the front, on the right division, that flank being next the enemy. The order (which) he chose was that of three lines, the first covered and supported by the two others. The slingers and archers were ordered into the intervals between the companies of foot; and all the cavalry posted on the wings. Having encouraged the men by a concise speech, such as the nature of his situation, and the shortness of the time would permit, he commanded the whole to file off from the left, and marched down in column to the plain.

"As the army advanced in this order, all seemed quiet on the hill, the Numidians never once attempting to quit their station. Metellus, however, apprehended, on account of the heat of the season, and the scarcity of springs near the place, that the army would be distressed for want of water; Rutilius, therefore, his Lieutenant, was sent forward to the river, with the light cohorts, and a detachment of the cavalry, with orders to reconnoitre the ground, and secure a situation for forming an encampment. The enemy, it was probable, would not fail to retard the main body on their march, by frequently taking it in flank, or by galling it in the rear; and convinced of their inability to cope with the discipline of the Legions, they would attempt to wear them out by means of thirst and fatigue. The Consul continued to advance at a gentle pace, as the nature of his situation, and that of the ground required, *and* preserving the same disposition (that) he had made, on descending from the mountains. The centre was commanded by Marius. The general himself headed the cavalry of the left wing; which, as the line had broken from that flank into column, became, of course, the leading division on the march.

"Jugurtha, who lay in close ambush, no sooner saw that the rear of the Consul had cleared his left, than, detaching from his main body two thousand foot, he ordered them to take possession of that part of the heights just quitted by the Romans, by which means, if they gave ground, their retreat might be cut off from a situation for rallying to advantage. This previous movement being made, and the signal given for action, he suddenly rushed down and fell on the enemy.

"The Numidians charged to the front, and cut off the rear files of our army;

army; some, rapidly wheeling about, skirmished, at once, with both the flanks. The attack was executed with astonishing spirit and intrepidity, and our ranks thrown into disorder on every side. Even those who, on facing about, gave them the warmest reception, were harassed and fatigued by so desultory a mode of encounter; finding themselves wounded from a distance, and without an opportunity to return the blow, or to close with the assailants. According to instructions, which they had received from Jugurtha, the horse well knew how to elude the efforts of the Roman cavalry; for when a troop of the latter attempted to charge, far from continuing at close order, or in a body, they suddenly broke, and dispersed in an instant, in all directions. As they could not, by that means, prevent a pursuit, they watched their opportunity, and, being superior in point of numbers, attacked us, in their turn, both in flank and rear. If in this flying sort of fight, the indefatigable Numidian chose the hill rather than the plain, his nimble horse was in his own element: he easily scrambled up the ascent, and disappeared among the bushes; while the Roman trooper, unused to a surface so rugged and intricate, was unable to follow him."

That this is a faithful translation, every scholar will be convinced, by comparing it with the original; and, we believe, every well-informed soldier will admit the propriety of the technical terms, which disgust not like Blackwell's *Paymasters and Commodores!* The account of the battle is rendered with equal elegance, and equal fidelity: whilst the whole is illustrated by a sketch of the ground, and the different positions of the two armies, which together with some remarks, by way of *military commentary*, the translator hopes will enable the reader distinctly to apprehend the movements of the troops. Part of this commentary we shall extract as a fair specimen of Dr. Steuart's notes; premising, however, that the extract is necessarily less perspicuous in our Journal than in the work itself, where it refers to the view which is given of the ground.

"Jugurtha, in consonance to his plan of keeping a watchful eye on the motions of the Roman General, had learned, by his scouts, that the enemy were on their march, along the mountains near the Muthul, and he seized that opportunity of attacking them to advantage. From the nature of such a country, and the information given us by the historian himself concerning Metellus's order of march, we know that he usually moved forward in a single column, himself at the head of it, with the light cohorts; Marius in the rear, commanding the Roman cavalry; with the Velites, or light infantry, under the charge of the Tribunes and Præfects, covering the flanks, and, as often as it was needful, scouring the country. These light cohorts seem to have been a select body, answering in description to our picquets. They were legionary soldiers, drawn, like the picquets, from the line, whether singly, or by Maniples, we are not informed; but with the general at their head, they appear to have acted as a sort of advanced-guard to the army, when on its march.

"When Metellus was about to descend from the heights, and began to observe the ambush that was prepared for him by the Numidians on the hill, he ordered a halt: and, immediately changing the disposition of

the troops, formed the line to the front, upon the right division, as that flank was next to the quarter where the Numidians were posted. Situated as he was, he had no desire to engage the enemy: he resolved only on making the best of his way across the plain to the river, to guard against an attack. For the single lengthened column *(Agmen)*, which was necessary to clear the defiles of the mountains, he now substituted the line of battle *(Acies)*, drawing up the troops in the usual manner, in three lines *(triplicibus subsidiis)*. He posted Marius in the centre: all the cavalry in the wings, and the slingers and archers in the intervals between the Maniples, or companies of foot of the line. He then ordered the whole to face, or perhaps to wheel, by centuries, or half centuries, to the left, and from that flank to march down *(transversis principiis)*, in three columns to the plain: himself advancing with those squadrons of the cavalry, which now formed the head of the right column, and had, just before, been upon the left of the line. Thus, should the Numidians, as was expected, venture down from the hill, he would be enabled, by means of a single 'wheel' to the right, if the lines were broken into columns by divisions, or by 'turning' to that side, if broken by files, instantly to form them again towards the enemy, and be ready to charge at a moment's notice. That he did wheel into line, to receive Jugurtha, is sufficiently evident from the historian's narrative; otherwise the Numidians could not have been, as he describes them, on the left of the Romans at the commencement of the affair: nor could the Consul have presented the same front to the enemy, as he had immediately formed, on discovering them upon the hill.

"All this every officer will understand: and he will further perceive the technical propriety of rendering the *equites sinistræ alæ, qui in agmine principes facti erant*, by 'the cavalry of the left wing, which as the line had broken from that flank into column, became the leading division on the march.'"

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"Satisfactory as I trust these illustrations will appear, yet it must be acknowledged that Sallust's account of the attack, by the Numidian king, is not without its difficulties. He tells us, that Metellus's army was drawn up *triplicibus subtidiis*, which naturally should mean 'four lines,' that is, three lines stationed behind the first; whereas, our knowledge of the ancient tactics must satisfy us, that no more than three, in all, could be intended by the author. There is no example, as far as I know, wherein the former number was ever adopted, as a system, in any of the engagements, described by Cæsar, Polybius, or Livy. The body, consisting of six cohorts, drawn up by Cæsar, behind the third line, at Pharsalia, and a few other instances of a similar sort, are partial cases, that do not affect the general principle, since we find them constantly accounted for (as in the instance of Cæsar, who meant to oppose the cavalry of Pompey), by the particular circumstances in which different commanders happened to be placed. The regular order of battle consisted of three lines, covering one another, seldom of two, and never of four; and Sallust, who gives, in considerable detail, the history of Jugurtha's attack, would, with his usual accuracy, have explained the circumstance, had there been so extraordinary a deviation from the established method. *Subsidia*, we uniformly find, is the word employed by the Roman writers, to designate the second and third lines. Even Livy, the most unscientific of them all,

in regard to military operations (witness his confused account of the constitution of the army, in L. viii. 8.) never deviates from the practice. In the same manner our author, in describing the disposition made by Cataline at Pistoria, consisting of two lines, says—*Octo cohortes in fronte constituit, reliqua signa in subsidia arctius collocat.*"

We are not tacticians enough to pronounce authoritatively on our author's reasoning; but since the army was, by his own confession, *sometimes* formed into four lines, when circumstances required it; is it not more probable that so concise, and, at the same time, so perspicuous a writer as Sallust, omitted the circumstances which induced Metellus to adopt such a form, than that he used the common words *triplicis subsidiis* in an uncommon sense? Dr. Steuart strengthens his argument, however, by a luminous account of the constitution, and component parts of the Roman *Acies*; and concludes, that "the doubtful expression of Sallust may either be an error of the copyists, or a technical phrase, in *fashion only at the time*, but not adopted by other writers, whose compositions have come down to us."

From these extracts the reader will be enabled to judge for himself of Mr. Steuart's merits as a translator; and, if he think not very differently from us, he will estimate those merits high. We know not, indeed, any translator of a prose classic, whom we deem superior to our author, and very few, indeed, whom we can consider as his equals. By this we do not mean to say, that every sentence, and every clause of a sentence, have been either elegantly, or even faithfully, translated; but we *do* mean to say, that as *a whole*, the version is almost without a rival. In the history of the Jugurthine war, which seems to have most delighted Dr. Steuart, as it most delights us, our attention was so completely arrested by the elegant detail of events, illustrated by the reflections both of the author and of the translator, that we were not at leisure to observe trifling inaccuracies; a few such, however, we did observe in *the conspiracy of Cataline*; and we shall point them out to Mr. Steuart's consideration, not as matters of importance, but as worthy of correction in a second edition.

In the following sentence (page 8), the clause, which is printed in italics, is certainly superfluous; whilst, in our opinion, it adds nothing to the harmony of the period. "Such being the manners and character of Cataline, it can excite no wonder, if, after the example of Sylla, he deeply fixed his wishes on the supreme power, *and subverting the government.*" The subverting of the government was included in his wish to be possessed of the supreme power.

Though Nebuchadnezzar's herald "cried aloud to all people, nations, and *languages*," to worship the golden image which he had set up; and though the English bible is unquestionably one of the best translations from one language into another, that is any where to be found, we do not approve of the following use of the word *languages*, in a translation of Sallust. *Hi, postquam in una mœnia convenere dispari genere, dissimili lingua, alius alio more viventes; incredibile memoratu est, quam facilè coaluerint*, is not, in our opinion, well rendered

by—" Yet, when inclosed within the walls of the same city, it is astonishing with what facility, *dissimilitude of language*, and *diversity of temperament and manners*, gradually coalesced into *one people*."

" In process of time, the ascendancy of wealth became complete. *Its excellence was universally acknowledged*; and power and honours followed in its train;"—is not a happy translation of—*postquam divitiæ honori esse cæpere, et eas gloria, imperium, potentia sequebantur.*— Sallust does not say, that the *excellence of wealth* was universally acknowledged; and, we doubt, whether *the excellence of wealth* be an authorized English phrase.

Sallust, in drawing the character of Sempronia, says—*sed ei cariora semper omnia, quam decus, atque pudicitia fuit*; which Mr. Steuart translates into—" But Sempronia *was fond of vice. Its charms* were ever dearer to her heart, than the graces of modesty, or the praise of virtue." This is improper on many accounts: it is not the sense of the original passage, and it can hardly be conceived to express what was true in itself. No human being probably was ever fond of *vice*. We are all, indeed, too fond of *things* that are vicious. It is not, however, their *viciousness* that *charms* us, but something, which we imagine, would augment either our pleasure or our profit, both of which we unfortunately prefer to virtue. Could such things be obtained without vice, it is to be hoped, for the sake of human nature, that *vice* would have no charms for the most abandoned miscreant, such as Sallust represents Sempronia to have been.

In page 51, Dr. Steuart says, that " Umbrenus was a merchant *in* Gaul;" but this is not said by Sallust, and we apprehend that it is not true. Umbrenus was a merchant who *traded* in Gaul *(in Gallia negotiatus)*, but his residence was in Italy, and probably in Rome: just as the residence of the Honourable Company of Merchants who trade to the East Indies, is in England. Umbrenus might have been called a *Gallic merchant*, as we say, a *West India merchant*; but if it would be improper to call the man, who resides in London or Bristol, a merchant *in* Jamaica, it must be equally improper to call Umbrenus, who resided in Rome, a merchant *in* Gaul.

Such are the few faults which we have observed in this faithful and splendid translation of one of the finest compositions of antiquity; but the man who can weigh them in his mind against the general excellence of the whole, or the many striking beauties of particular passages, has little reason to value himself on the delicacy of his taste: he is an object of compassion rather than of envy.

The translation, however, is perhaps the least valuable part of the learned labours of Dr. Steuart. In the two Essays, and the Notes by which they, as well as the writings of Sallust, are illustrated, there is a variety of information respecting Roman literature, Roman arts, and the constitution of the Roman republic, such as will not readily be found in any other individual work.

The principles too displayed by the author, are correct and seasonable. It has been sometimes remarked, that the early study of the Greek

Greek and Roman classics is apt to bias the youthful mind in behalf of democratical governments: whilst some have even contended, that it exhibits heathenism in too favourable a light, when compared with Christianity. Of the arguments by which this last objection to classical learning has been supported, we certainly have never felt the force; but if they have any force, it is successfully opposed by Mr. Steuart, who lets slip no opportunity of displaying the infinite superiority which the moral precepts of the gospel have over the speculations of philosophy; as well as the excellencies of the British Constitution, when compared with the Republics of Greece and Rome. Such observations and reasonings must have the happiest effects on the mind of the young student, especially when they are known to be the observations and reasonings—not of a mere scholar, but of a man of high birth, who has mixed with the world, who has served his King and country in arms, and who now divides his time between the pursuit of literature, and the improvement of lands which have descended to him through a long line of ancestors. On these accounts, we cannot help expressing a wish that this translation of the Works of Sallust had been published in a less expensive form, that it might have been purchased by all to whom it would undoubtedly prove useful. When such an edition shall be called for, and it certainly will be called for soon, we request the learned and ingenious author to consider, whether some of the less important notes might not be omitted; and whether others, which we should be sorry to see expunged from the cheapest edition, might not be somewhat contracted or condensed. With this observation, we take our leave at present of Mr. Steuart, thanking him for the entertainment and instruction which he has so liberally afforded us, and hoping soon to have the pleasure of meeting with him again, in the character not of a translator, but of an original historian.

A Voyage to Cochin-China, in the Years 1792 *and* 1793: *containing a general view of the valuable Productions and the Political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. To which is annexed, an Account of a Journey, made in the Years* 1801 *and* 1802, *to the residence of the Chief of the Booshuana Nation, being the remotest point in the Interior of Southern Africa, to which Europeans have hitherto penetrated. The Tracts and Descriptions taken from a Manuscript Journal, with a Chart of the Route.* By John Barrow, Esq. F. R. S. Author of "*Travels in Southern Africa*," and "*Travels in China.*" *Illustrated and Embellished with several Engravings, by Medland, Coloured after the original Drawings, by Mr. Alexander and Mr. Daniell.* 4to. Pp. 468, 3l. 13s. 6d. Cadell and Davies, 1806.

THE Instruction and amusement which we had derived from the perusal of Mr. Barrow's former Travels, made us open the volume

before us with peculiar eagerness; and if it have not afforded us as much novel information as his former productions, from the circumstance of most of the places which he visited, on his way to Cochin-China, having been amply described before, by different writers, it has nevertheless, not failed to amuse us in an equal degree. The reason of this is well explained by Mr. Barrow, in his Preface, where he observes, and with great truth, that, "every foreign country, though it may have been visited by fifty different voyagers, will still present something new for the observation of the fifty-first. Such a variety of objects pass before the view of an attentive traveller, affording so wide a range for observation and reflection, that there is little danger of the materials being speedily exhausted. It may be observed, likewise, that the same objects are capable of exciting a greater or less degree of interest, according to the manner in which they are viewed and represented, and the colouring that is given to them." But one part of the work is both novel and important; we mean his account of the kingdom of Cochin China; to which, in this article, we shall pay particular attention.

"So little is known to Europeans of the kingdom of Cochin-China, that every piece of authentic information respecting it, may be considered as valuable. The historical sketch of the affairs of this country for the last thirty years, the rapid progress made by the extraordinary talents and exertions of the present King, in the recovery of the ancient domains of that country out of the hands of usurpers; the treaty concluded between him and Louis XVI. of France, and the causes which annulled that treaty, will be found important in a national and political point of view. The substance of this sketch is taken from a manuscript memoir, drawn up by Captain Barissy, a French naval officer, who, having several years commanded a frigate in the service of the King of Cochin-China, and being an able and intelligent man, had the means and the opportunity of collecting accurate information. That the English East India Company know so little of a country of such extent and importance as Cochin-China is, though situated nearly in the direct track of their China fleets, and supplying many valuable articles for the China market, is not a little surprising. It is to be feared, however, that the growing influence of the French, already too powerful in that country, will only draw their serious attention towards it when it is too late to take advantage of those favourable circumstances which have long presented themselves. Were the enemy to renew this treaty, and employ actively against us, the force that was intended for the purpose just when the French Revolution put an end to all the plans of the old government, it is exceedingly doubtful whether the East India Company could any longer be able to maintain their valuable commerce with China."

Surely this statement, which is perfectly correct, as will be hereafter shewn, will prove sufficient to rouse the vigilance not only of the East India Company, but of the Government itself, in respect of this important object.

The first place which engaged the attention of Mr. Barrow, as he proceeded

proceeded on his voyage, was the island of Madeira, of which his description is more ample and interesting than any which we have read. One object in particular, which he describes, if not very alluring, is, at least, very novel and very curious.

"Funchal, (the capital of the island) like other towns and cities of Roman Catholic countries, has no scarcity of churches and convents; but we met with little in any of them that could be considered as deserving of particular notice. The beams and the roof of the cathedral are pointed out to strangers as being of cedar, a species of tree with which it is said the island was at its discovery nearly covered. Another curiosity which is shewn in the town, is a chamber in one of the wings of the Franciscan convent, the walls and ceiling of which are completely covered with rows of human skulls and human thigh-bones, so arranged that in the obtuse angle made by every pair of the latter, crossing each other obliquely, is placed a skull. The only vacant space that appears is in the centre of the side opposite to the door, on which there is an extraordinary painting above a kind of altar, but what the subject is intended to represent, I am really at a loss to decide. A figure in the picture, intended probably for St. Francis, the patron saint, seems to be intent on trying in a balance the comparative weight of a sinner and a saint. But the very accurate drawing from which the annexed print was taken, and with which I have been favoured by Mr. Daniell, will perhaps best explain the subject. A dirty lamp suspended from the ceiling, and just glimmering in the socket, served dimly to light up this dismal den of skulls. The old monk who attended as show-man was very careful to impress us with the idea that they were all relics of holy men who had died on the island; but I suspect they must occasionally have robbed the church-yard of a few lay-brethren, and perhaps now and then of a heretic (as strangers are interred in their burying ground), in order to accumulate such a prodigious number which, on a rough computation, I should suppose to amount to at least three thousand. The skull of one of the holy brotherhood was pointed out as having a lock-jaw, which occasioned his death; and, from the garrulity of our attendant, I have no doubt we might have heard the history of many more equally important, which, though thrown away upon us who had no taste for craneology, would, in all probability, have been highly interesting to Doctor Gall, the famous lecturer on skulls, in Vienna. On taking leave we deposited our mite on the altar, as charity to the convent, which seems to be the principal object in view, of collecting and exhibiting this *memento mori* of the monastic and mendicant order of St. Francis."

These Franciscans, it must be confessed, have displayed no inconsiderable ingenuity in devising a new means for exciting a charitable disposition in their visitors, and no less industry and perseverance, in carrying it into effect; whatever their stupidity may be in other respects, in this they cannot be said to have acted like *numsculls!* The climate of Madeira is proverbially salubrious, yet do the inhabitants of the capital display the most unequivocal signs of wretchedness and ill health, which Mr. Barrow ascribes to the poverty of their food, and to their uncleanliness. He never heard of any remarkable instances of longevity

longevity there, and he considers Dr. Price, in estimating the mortality at Madeira as one in fifty only of the population, to have been as inaccurate as he was known to be in many other of his calculations. The peasants, however, are represented as a strong, healthy race of men; and the clergy, as will be seen, from the following account, exhibit no symptoms either of poverty, or of bad living.

"It would seem that the clergy of Madeira are not very rigid in exacting from others the duties of religion, nor in setting an example of pious conduct in their own persons. On the contrary, loose manners, the intemperate mode of life, and the free conversation of many of the monks, are a disgrace to the sacred office which they hold; yet these men assume to themselves the character of guardians of public morals, and, under this cover, sometimes make use of the most extraordinary and unwarrantable liberties. We observed, with astonishment, at the Governor's table, the impertinent, indecent, and debauched conduct of a drunken fat friar; and were equally surprized at the little pains that were taken to check his career. These men carry about with them evident marks of good living; and if the general appearance of the inhabitants indicates few symptoms of plenty or comfort, that of the clergy at least is such as even Cæsar might not have objected to, they being

'——— Men that are fat;
Sleek-headed men, and such as sleep o'nights.'"

From Madeira, our voyager proceeded to Teneriffe, of which he gives a very particular account. He made a bold attempt to ascend the celebrated peak, but an unfortunate storm arose which threatened destruction to him and his fellow travellers, and compelled them to trace back their steps with precipitation.—Here, as in Madeira, the clergy fare best.

"The influence of the clergy in Teneriffe is paramount. It extends to all the concerns of domestic life, and its authority is backed and confirmed by the terrors of the Holy Inquisition. The existence of this tribunal must, wherever its baneful influence extends, be incompatible with a free and unreserved communication of sentiment, even among the nearest friends. The life, indeed, which a Spanish colonist leads, is nearly as secluded as that of a Turk. He seldom associates with his neighbours except at vespers, at matins, or at high mass. The greater part of the day is consumed in idleness at home. He reads little beyond his Bible, his missal, and perhaps the miracles of our Lady of Candelaria, the protectress of the island, whose statue is placed in a chapel about ten miles to the southward of Santa Cruz, said to be ornamented with a profusion of gold, silver, and precious stones. It is built over a cavern by the sea-shore, in which her Ladyship had placed herself to direct the Spaniards into the harbour with a lighted candle in her hand. To the help of this pious fraud they were indebted for their success, in converting the simple natives to Christianity.

"We inquired for books, but could find nothing in the shape of one for sale either in Santa Cruz, Laguna, or the two Oratavas. We were told, indeed, that not a book was suffered to be landed until it had been inspected by the proper officer of the Inquisition. Yet with every precaution taken

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by these pure and holy men, and under all the rigours of ecclesiastical jurisdiction, the morals of the people were found to be extremely corrupt, and instances of unhallowed connexions between the sexes so numerous, that it became necessary to pass a law, obliging every young couple to marry, who could be proved at any time to have been alone together, a law which, it was shrewdly suspected, was a contrivance of the father confessors, with a view to answer their private accommodation. It is a common opinion among the inhabitants, that the ill effects arising from promiscuous love have become habitual to their constitution and hereditary, so that few families either are, or can be free from their influence. There are equally few who are not troubled with the itch; the leprosy is not uncommon, and scorbutic affections almost universal. These cutaneous diseases are attributed by them to the copious use of fish: but the real cause may perhaps be more satisfactorily accounted for by supposing them, like the first, to be transmitted from father to son, and their action on the system kept alive by indolent habits, by want of exercise, and, above all, by a total disregard to cleanliness. Under the idea, however, that the frequent and abundant use of fish may contribute to the continuance of these disorders, the good Bishop of the Canaries was induced to grant a dispensation with the strict observance of Lent and other fast days, so far at least as to commute the usual restrictions and privations, for a certain number of *Pater-nosters* and *Ave Marias*, to be repeated publicly in the middle of the great square, by all such as were desirous of availing themselves of this indulgence. This worthy prelate, whose revenues are not much less than 10,000l. a year, and who usually resides at Palmas on Grand Canaria, is said to distribute a great part of them in acts of charity; for enabling him to do which, he is frequently under the necessity of applying to his domestics for temporary supplies of money till his rents become due."

At the Brazils our author found objects of more importance to engage his attention, and on which to exercise his judgment. His account of the approach to Rio de Janeiro is animated and highly interesting.

"Although I shall endeavour to sketch a general outline of the features of this part of the Brazilian coast, yet I am fully aware that any description which I can employ will convey but an inadequate idea of the grandeur and beauty of the country, to those who have not had an opportunity of seeing it. The first remarkable object that catches the attention, after passing Cape Frio, is a gap or rent in the verdant ridge of mountains which skirts the sea coast. This chasm appears, from a distance, like a narrow portal between two cheeks of solid stone, which being perfectly naked are the more remarkable, as every other prominent part of the ridge of mountains is clothed with luxuriant vegetation. On approaching this chasm, which is in fact the entrance into the grand harbour of Rio de Janeiro, the cheek on the left or western side is discovered to be a single solid stone of a conical shape, or, in nautical language, a sugar-loaf, entirely detached, not quite perpendicular, but leaning a little towards the entrance. We took an opportunity, during our stay at Rio, of ascertaining its height by means of a line measured on a little sandy beach which skirts its base on the side next to the harbour, and the angle which it extended from the extremities of this line. From the result of

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our operations, it appeared that this solid mass of hard sparkling granite is 680 feet high above the surface out of which it rises. The eastern or opposite cheek of the chasm is a naked mountain, composed of the same material, but with this difference in point of form, that it has an easy and regular slope from the water's edge to the summit, which is about the same height as that of the cone. The whole of this side is occupied by forts, lines, and batteries, for an account of which I must refer the reader to the two plates in the following chapter.

" A little island strongly fortified, just within the entrance, contracts the passage to the width of about three-fourths of a mile. Having cleared this channel, one of the most magnificent scenes in nature bursts upon the enraptured eye. Let any one imagine to himself an immense sheet of water running back into the heart of a beautiful country, to the distance of about thirty miles, where it is bounded by a skreen of lofty mountains, always majestic, whether their rugged and shapeless summits are tinged with azure and purple, or buried in the clouds. Let him imagine this sheet of water gradually to expand, from the narrow portal through which it communicates with the sea, to the width of twelve or fourteen miles, to be every were studded with innumerable little islands scattered over its surface in every diversity of shape, and exhibiting every variety of tint that an exuberant and incessant vegetation is capable of affording. Let him conceive the shores of these islands to be so fringed with fragrant and beautiful shrubs, not planted by man, but scattered by the easy and liberal hand of nature, as completely to be concealed in their verdant covering. Let him figure to himself this beautiful sheet of water, with its numerous islands to be encompassed on every side by hills of a moderate height, rising in gradual succession above each other, all profusely clad in lively green, and crowned with groups of the noblest trees, while their shores are indented with numberless inlets, shooting their arms across the most delightful vallies, to meet the murmuring rills, and bear their waters into the vast and common reservoir of all. In short, let him imagine to himself a succession of Mount Edgecumbes to be continued along the shores of a magnificent lake, not less in circuit than a hundred miles; and having placed these in a climate where spring for ever resides, in all the glow of youthful vigour, he will still possess only a very imperfect idea of the magnificent scenery displayed within the capacious harbour of Rio de Janeiro; which as an harbour, whether it be considered in the light of affording security and convenience for shipping, for its locality of position, or fertility of the adjacent country, may justly be ranked among the first of naval stations.

" If then the natural beauties of Rio de Janeiro are, in its present state, so very enchanting, how much more so must they have appeared at a time when this arm of the sea was a lake of transparent water? That such it once was, little doubt can be entertained. Its ancient barrier having given way to the pressure of the water within, the more solid parts of the fragments, in being forced into the sea, still remain as a bar before the entrance of the harbour, on which the depth of water does not exceed from seven to ten fathoms, whilst close to both the inner and the outer margin, the depth is not less than eighteen fathoms. Part of the foundation, indeed, appears in pointed rocks above the surface of the sea, towards the western extremity of the bar.

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"If the Portuguese of Rio have done but little towards improving nature, they are entitled at least to the negative merit of not having much disfigured her. The point of situation for building the town, is well chosen out of a great number of good ones, that presented themselves. The principal buildings which have been erected, though not elegant, are free at least from extravagant whims, and are by no means ill suited to their respective situations. A fortress, however regular, is far from being an unpleasant object in a landscape; but when its lines are carried over the inequalities of a broken mount, whose sides are fringed with wood, it frequently unites to grandeur no inconsiderable share of picturesque beauty. Almost every eminence in the vicinity of the town of Rio, is crowned with a castle or a fort, a church, or a convent; and many of the islands on the expansive harbour are enlivened and ornamented by buildings of a similar nature. Not one of the numerous islets were disgraced by such ridiculous and uncouth edifices, the whimsies of a sickly taste, as distort and disfigure those once lovely spots on the beautiful lake of Keswick, and which are now a reproach to the grand and sublime scenery with which they are surrounded."

This place seems to have been formed for the capital of a kingdom. It has every advantage which can be desired as well for security, as for comfort and ornament. There, as in every popish country, the monks and priests abound; but God forbid, we should be so uncharitable, or indeed so unjust, as to suppose that those of Rio de Janeiro are a fair specimen of the whole.

"The curiosity of these sacred characters to discover the nature and the scope of the embassy to China, was sufficiently excited not to require much formality of introduction on their part. A constant intercourse was kept up between the convents and our hotel. Whenever their curiosity was satisfied, as far as regarded our own concerns, the chief topics of their conversation turned on the obstinate character of the native Indians, whom they abused most profusely for not embracing Christianity (to which, by the way, they had used little endeavours to convert them); on reports of large diamonds being found at the mines of such and such a weight, the roguish tricks of the slaves and, what in them was the most reprehensible, on the disposition to gallantry of the Ladies of St. Sebastian. The Lady Abbess of a convent, not far from our lodgings, was complaining one day to Dr. G. of being subject to violent head-aches, for which he promised to give her a few pills. In the hurry of embarkation he entrusted the box to a jolly fat friar of the order of St. Benedict, requesting he would take an early opportunity of delivering it to the Abbess. The curiosity of this son of the church, getting the better of good manners, impelled him to open the box; and, applying it to his nose, he observed to the Doctor, with a significant leer, 'Aha, Domine, mercurialia! ista sunt mercurialia!' The Doctor expressing a degree of displeasure, mixed with astonishment, that he should suppose the Lady Abbess to have any occasion to use a medicine for such a purpose as he meant to insinuate, 'the Lady Abbess,' he exclaimed with a loud laugh, 'the Lady Abbess and all the Ladies of Rio, pronæ sunt omnes ac deditæ veneri;' and he concluded by observing, in unequivocal terms, that most of them were labouring

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ing under the ill effects arising from a free and unconstrained indulgence, of a licentious and promiscuous intercourse with strangers. On the men he passed a still more severe censure. Whether these sarcastical observations of the reverend gentleman were or were not true, they were not the less indecorous and unbecoming, in the character of the person by whom they were uttered. If not an impious it is at least an unmanly proceeding first to extort, under the sacred oath of religion, a confession of the failings and faults of those whom we, mighty lords of the creation! are pleased to call the weaker sex, and then expose them to the ridicule, the obloquy, and detraction of the world."

It is not only unmanly, but such a scandalous breach of trust, as, we believe, is punishable, and severely too, by the Romish religion. Mr. Barrow, with more gallantry than judgment, we fear, endeavours to defend the ladies of Rio against their father confessors; it must, however, be admitted, that he pleads their cause with great ability, and vindicates them successfully from many aspersions which have been, either maliciously or inconsiderately, cast upon them.

Our readers may remember, that in a late Number we commented upon the remark of a Spanish writer, in Peru, that "it appears to be the destiny of all uncultivated and savage nations, to be extinguished by a proximity to, and communication with, those that are civilized and enlightened *;" Mr. Barrow having adverted to this same subject, and his sentiments perfectly corroborating our own, we shall extract the passage which contains them. It is worthy of attention too, on account of the author's judicious reflections on the improper mode, adopted by many missionaries, of converting, or rather of attempting to convert, the savages to Christianity.

"It is a reproach but too well founded, that wherever Europeans have extended their conquests in foreign countries, the number of the natives have gradually diminished, new and destructive diseases have been introduced, their physical powers have been diminished by the copious use of poisonous spirits, their minds corrupted by theft and lying, their primitive simplicity destroyed, their means of subsistence rendered more precarious and difficult, whilst they have rarely made a single step in the progress towards civil polity, or the least advancement in arts, manufactures, or morality. If the human mind, in every variety of the species, was not known to be capable of progressive improvement, the fault might be supposed to rest with the rough and stubborn temper of the unpolished natives; but it demands only a slight inquiry into the modes of treatment, which in some Colonists are cruel and outrageous, and in others zealous and intolerant, fully to account for this melancholy truth. As an instance of the former mode of proceeding, I have had occasion to represent the conduct of the Dutch boors towards the Hottentots; and the Portuguese in the Brazils afford but too striking an example of the latter. For although the Jesuits, in their government of Paraguay, united such a degree of prudence, skill, and perseverance, to the most consummate know-

* Anti-Jacobin Review, vol. xxiv. page 228.

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ledge of human nature, as would no doubt have completed the civilization of South America; yet, other missionaries of different orders, by an intemperate zeal in the same cause, destroyed the fair prospect of fruit by blighting the tree in its blossom. It was an invariable principle of the Jesuits to give way to the prevailing superstitions of the natives, to study and to encourage their most rooted prejudices, so as to be able, by meeting them on their own ground when proper occasions occurred, to employ the few they might have converted, as active instruments for bringing about a general turn in favour of the grand object of their mission. The Dominicans, the Franciscans, and the Benedictines aimed, on the contrary, to overturn at once every sacred superstition in the religiouscreed of the natives, and to force upon them an unconditional compliance with the novel doctrines of their own—doctrines which in their purest and most simple dress could not possibly be understood, because they did not apply to the condition of savage life; much less so when involved in mystery, and disguised in ceremony. That man who thinks to convert a savage to Christianity, by preaching the doctrine of a future state of rewards and punishments, and by endeavouring to convince him that all his time, and attention, and faith, must be employed to secure the salvation of his soul in another world, whilst his body is pining and perishing for want in this, betrays a most woeful ignorance of the human mind, and is not likely to be of much use in forwarding the cause he is sent to promote. To commence a discourse with a savage on the bliss of his soul, of which he has no conscious existence, whilst hunger, disease, and pain torment his body, would be absurd and preposterous. Those have the better cause in hand who endeavour to sender pleasure and profit compatible with religion, and to give the savage a taste of happiness in this world, as the surest means of awakening in him the desire of extending it to the next.—To direct his mind to objects of which he can comprehend the utility; to convince him by example, that his quantity of happiness is capable of being extended; to give him notions of property, and the comforts it is capable of procuring; these are the more effectual means—

> 'To make man mild and sociable to man,
> To cultivate the wild licentious savage
> With wisdom, discipline, and liberal arts;'

than by compelling his assent to doctrines, of which he can neither comprehend the reasoning, nor feel the benefit. This is beginning entirely at the wrong end; and the obstinate adherence to such a system, by the more rigid orders of Catholics in the Brazils, obliged them, after the destruction of the Jesuits, to abandon the cause altogether. The consequence of which was, that the greater part of the natives are at this moment as uncivilized as, and perhaps more so than, when the country was first discovered."

It is but justice due to the Jesuits to say, that their conduct, as missionaries, in respect of their means of conversion, and their subsequent treatment of their converts, has, generally, been most judicious, and even exemplary. No men ever studied the human heart more closely, or gained a more complete knowledge of it. And their zeal and abilities, when properly directed and applied, could not fail

to excite the applause and admiration of the reflecting part of mankind. In Paraguay their conduct was deserving the most unqualified praise. The defect of population in the Brazils is supplied, as it is in Peru, by an annual importation of African slaves, to the amount of *twenty thousand*. Mr. Barrow supposes that the destruction of slaves is equal to the importation; and yet, he says, that the Portuguese boast of treating their slaves better than they are treated by any other nation. But, he observes, this boast is common to all nations; and he here relates an anecdote of a most atrocious nature.

"An Officer of the French army, having discovered that dealing in slaves was a more lucrative profession than fighting, was transporting a cargo, consisting of about three hundred, from Mosambique to the Isle of France. They had scarcely put to sea when the small-pox broke out among them. On three or four the pustules appeared in such a manner as to leave no doubt as to the nature of the disease; and about a dozen of the rest were considered to be infected. As it was pretty evident that none of the cargo had gone through the disease, and equally so that they could not escape infection; and as the chances were, in this event, that the mortality would greatly exceed *seven per cent.* the slave merchant resolved to throw the fifteen or sixteen infected persons immediately overboard. This man afterwards wrote an account of his voyage to the East Indies, in which he talks a great deal about humanity, but carefully avoids the mention of this transaction. At the Cape of Good Hope, however, he made no secret of it, but assumed a degree of merit in what he had done. He knew well enough that the good people of this settlement had proper notions on the value of Blacks. By the French part of the inhabitants he was applauded for his great humanity, in sacrificing a few for the safety of the whole; and the Dutch admired the prudent step he had taken to secure the greater part of so valuable a property. Every body applauded the conduct of the Frenchman, but none seemed to pity the fate of the poor Blacks."

Mr. Barrow extends his observations upon slavery, and upon the *capacity* of negroes, through several pages, and he observes, truly enough, that the Blacks of Saint Domingo, had they continued under the command of Toussaint, would have risen infinitely superior "in wisdom and humanity to their late masters, whom they have certainly not exceeded either in atrocity nor in folly." Certainly not, and for the best of all reasons, that the thing was *impossible*. To ascribe to them a superiority over the *civilized savages* of republican, or *Imperial* France, is to pay them no compliment. Buonaparte's rival, the Emperor of Hayti, whose title to the throne is, in all respects, more valid and respectable than that of the Corsican to the throne which *he* has usurped, has assigned the following reasons for the acts of cruelty which he has committed. "If," says Dessalines, "any innocent persons have perished, their blood will fall on his (Buonaparte's) head; because, had his barbarous brother-in-law, Le Clerc, never landed in this island, all the white inhabitants would yet have been alive, 60,000 black citizens fewer murdered, and 30,000 of his armed slaves would not

not have breathed their last in this climate. It was his avarice, ambition, atrocity and treachery, that arouzed our greatly oppressed and injured children, and separated us for ever from the mother country." Putting humanity out of the question, it must be confessed that Dessalines is much better qualified to cope with Buonaparte than Toussaint was. He fights him with his own weapons.

A very full account is given of the various productions of the Brazils; and its vast importance, in every point of view, is satisfactorily explained. But it appears that the Portugueze Government display a most unaccountable ignorance of their own interests, in their treatment of their Colonists. If it were their intention to disgust them, and to provoke them to acts of rebellion, they could not take more effectual means for carrying it into effect. In short, these unhappy people are wretched in the midst of plenty, and precluded, by the mistaken and oppressive policy of their masters, from the enjoyment of those advantages with which Nature has so abundantly supplied them. Indeed, Mr. Barrow is decidedly of opinion that, sooner or later, the Brazilians will "make an attempt at independence;" and he assigns some very plausible reasons for entertaining such opinion.

"Few of the Brazilian Colonists entertain the idea of ever returning to Portugal. Their condition in South America is very different from that of our countrymen in foreign settlements. These exert their utmost energy to amass a fortune, in the hope of enjoying it at home; while those see as little prospect of returning to Europe with the means of a comfortable subsistance, as a convict can expect to return with a fortune from Botany Bay. Even the military officers, whose turn of duty requires their being sent to the Brazils, seldom if ever return. Being kept beyond their time of service, they are induced to marry, beget a progeny, and settle in the country; thus losing sight, in a great degree, of the mother-country, and naturally become less indisposed to separate from it. Some of the leading men spoke very freely on this subject when we were there, and I should conclude that circumstances have not changed much in favour of the government since that time. There is little doubt that a man of skill, of spirit and reputation, might at this moment easily spur them on to declare their independence. Still, however, I am inclined to believe that one of their own countrymen from Europe would be more acceptable as a chief, than either a colonist or a foreigner. The bulk of the people are attached to the name of their country, their religion, and their language; and I am persuaded that if the Court of Portugal had sufficient energy and activity to transplant itself to the Brazils, as was once intended when the Spaniards invaded them, a mighty and brilliant empire might speedily be created in South America, to counterpoise the growing power of the United States in the northern part of that continent. The former possesses many advantages over the latter; in fertility of soil, in the value of its productions, in climate, and in geographical position, eminently favourable for communication and commerce with every nation of the civilized world."

Amidst the revolutions which Europe is daily witnessing, it is by

no means improbable that the government of Portugal will be transferred to the Brazils. Mr. Barrow next considers, what effect such a step would have on the Commerce of Great Britain and Ireland.

"A change in the government of the Brazils, whether effected by themselves or by a foreign power, necessarily implies a change in the present condition of Portugal, against which, indeed, she has little security, whenever it may suit the caprice or the convenience of that despotic power which has so long been suffered to over-awe the petty states of Europe. Such an event, it cannot be denied, would be attended with a temporary check to certain branches of the commerce and manufactures of England, but not perhaps, with that serious injury which mercantile men seem to apprehend. There is a prejudice in favour of the trade with Portugal. The treaty between this country and England has stood the test of several reigns, and is so far entitled to respect; but, in these days of superior knowledge and improvement, I have heard its wisdom and its policy strongly called in question. By the terms of the treaty we are to admit the wines of Portugal to an entry in our ports, at two-thirds of the duties levied on the importation of other wines, in consideration of Portugal admitting our woollen cloths, not as we do their wines at a reduced duty, but just on the same terms as woollen cloths are admitted by them from any other country. It is contended, therefore, that by this treaty we have conceded to Portugal a decided advantage, without receiving the least consideration in return; and that too in taking off her hands an article which no nation on earth would consent to take except England, whilst our manufactures are saleable in, and acceptable to, all nations. Viewing it in this light it would certainly appear that, notwithstanding the boasted wisdom of our ancestors, the Portugueze had the advantage in the framing of this treaty.

"The trade, however, though every way against us, is nevertheless of great importance to England, on account of its demand of our manufactures and produce, of the number of shipping it employs, and of the very considerable sum which it brings in aid of the revenue. The following sketch is not offered as an accurate statement, but it may be considered as pretty nearly the truth.

"The quantity of wine shipped at Oporto for Great Britain and her colonies, is estimated at 60,000 pipes, which at 25*l.* average price amounts to - - - - -	£.1,500,000
"From Lisbon and other ports, 12,000 at 12*l.* -	144,000
"From Madeira, 12,000 at 30*l.* per pipe, - -	360,000
"Fruit, preserves &c. - - - - - - -	46,000
"Amount -	£.2,050,000
"Woollens, linens, India and Scotch muslins, iron-ware and other articles, the growth and manufacture of Great Britain and her colonies, exported to Portugal, - -	£.1,550,000
"Balance against England - -	£. 500,000

"And if we suppose that of the 84,000 pipes of wine exported from Portugal and Madeira 60,000 only pay duties and excise in Great Britain, which is making an ample allowance for the colonies, the sum raised as revenue

revenue at 50*l.* per pipe, which is less than it actually is, will amount to 3,000,000*l.* sterling.

"Admitting then that Portugal may eventually share the same fate as Spain, this source of commerce will necessarily be dried up; and it may be asked, in what new channels will it then flow? Would the whole Brazils, if even in our possession, take in manufactures and produce an equivalent for what we should lose by the loss of our trade with Portugal, and afford us return cargoes of equal value, and which would contribute an equal sum to the revenue of the state? In their present condition, I have no hesitation in saying, they certainly would not; but, at the same time, I have little doubt that by removing the obstacles that have impeded cultivation, abolishing monopolies, reducing the impolitic duties on exports, and opening a communication by good roads between the principal ports and the interior settlements, they would not only in a few years consume more than Portugal now takes from us, but would be able to meet the value of supplies sent out to them in the important articles of coffee, cocoa, cotton, indigo, sugar, drugs, timber and other commodities, which by proper encouragement might be produced to any extent. Nor would the revenue be any great sufferer. The deficit in duties would be more than made up by the wines of Portugal, which, like those of France would still find their way into England, and the more readily since no other nation would take them off her hands on any terms. Commerce, like water, will always find its own level. The stream may flow in different channels with different degrees of rapidity, and may be diverted by various obstacles from a direct course, but it will ultimately succeed in working out a passage, and find its way to the great reservoir which is destined to receive it. That nation which commands the ocean, can at all times direct the commerce of the world."

We have frequently endeavoured, both during the last and the present war, to direct the attention of our Government to the Brazils; and to impress them with a conviction of the extreme importance of taking the most effective measures for preventing the French from obtaining a footing in that country, and even if necessary, of occupying it ourselves, till a general peace, with a view to deter the French from invading Portugal itself. Mr. Barrow seems to be impressed with much the same notions respecting this colony as ourselves.

"Whatever step the court of Portugal may be compelled to take in the present critical juncture, it will behove England to keep a watchful eye on its colonies, and especially those of the Brazils. Were the French once suffered to get possession of Rio de Janeiro, the natural strength of the country is so commanding, and the advantages it possesses so important, that it would be no easy matter to drive them out of it by force, or prevail on them to quit it by treaty. I am not sure also that, next to one of the royal family of Portugal, French interest might not preponderate in the interior of the country, where the descendants of the French Jesuits are not unmindful of their origin, and with whom the restoration of the order would be attended with no small degree of influence. And although in the sea-port towns, the trading part of the nation might feel it their interest to throw themselves under the protection of the English flag,

thinking by such a change to acquire a free and unrestrained commerce; yet such is the sway which the priesthood possesses over the laity, that the difficulties are immense which a protestant government would have to encounter. It is probable also that the present imbecile government of Portugal may be compelled to court an alliance with France, though the result must inevitably be ruinous to her present declining trade and to her colonies."

Assuredly an union of vigilance, wisdom and vigour, is requisite at this critical juncture, in the conduct of our Government to that of Portugal. With such an enemy as we have in the heart of Europe, vindictive and inveterate, bent upon our ruin, whether at war or at peace with us, and resolved to exert all his arts and his power, to cramp, if not to destroy, our commerce with the Continent, it behoves us to suffer no opportunity to escape for opening new channels for our trade, and for preserving those which are still open to us. We trust, therefore, that our Government will not, for a moment, lose sight of Portugal and her colonies. Before we quit the Brazils we must notice something like a contradiction in our Author's account of the provisions in that colony. In p. 121, he tells us that "provisions *of every description* are plentiful and good;" whereas he had previously observed that "their beef is lean and very indifferent, and mutton is scarcely to be had at any rate." P. 89. His observations on the probable consequences of a revolution in the Spanish Colonies of South America, are judicious, and prove that he has thought much and deeply on the subject; he is of opinion that such a revolution is not to be desired by this country.

We cannot accompany this instructive traveller further on his voyage at present; but, leaving him to pursue his course from the *Brazils*, we propose to give him the meeting again, at *Amsterdam Island* next month.

Sir W. Forbes's Life of Dr. Beattie.

(Concluded from page 366, Vol. XXIV.)

ON the long agitated question, whether a public or a private education be the best for youth, very much has been said and written, by the different advocates for both, though no one, as we believe, has entered into a full and unreserved description of all the advantages and *disadvantages* of each of these systems. On such a subject, Dr. Beattie was very well qualified to speak, with a certain degree of decision, without exposing himself to the censure of presumption; and his sentiments upon it could not fail to be valuable. What he has said, in a Letter to Mrs. Inglis, is so well said, so much to the purpose, and comprizes so much in so small a compass, that we should fail in our duty to our readers, were we not to extract it.

"While

"While I lived in your neighbourhood, I often wished for an opportunity of giving you my opinion on a subject, in which I know you are very deeply interested; but one incident or other always put it out of my power. That subject is the education of your son, whom, if I mistake not, it is now high time to send to some public place of education. I have thought much on this subject; I have weighed every argument, that I could think of, on either side of the question. Much, you know, has been written upon it, and very plausible arguments have been offered, both for and against a public education. I set not much value upon these; speculating men are continually disputing, and the world is seldom the wiser. I have some little experience in this way; I have no hypothesis to mislead me; and the opinion or prejudice which I first formed upon the subject, was directly contrary to that, which experience has now taught me to entertain.

"Could mankind lead their lives in that solitude which is so favourable to many of our most virtuous affections, I should be clearly on the side of a private education. But most of us, when we go out into the world, find difficulties in our way, which good principles and innocence alone will not qualify us to encounter; we must have some address and knowledge of the world different from what is to be learned in books, or we shall soon be puzzled, disheartened, or disgusted. The foundation of this knowledge is laid in the intercourse of school-boys, or at least of young men of the same age. When a boy is always under the direction of a parent *or* tutor, he acquires such a habit of looking up to them *(him)* for advice, that he never learns to think or act for himself; his memory is exercised, indeed, in retaining their *(his)* advice, but his invention is suffered to languish, till at last it becomes totally inactive. He knows, perhaps, a great deal of history or science; but he knows not how to conduct himself on those ever-changing emergencies, which are too minute and too numerous to be comprehended in any system of advice. He is astonished at the most common appearances, and discouraged with the most trifling (because unexpected) obstacles; and he is often at his wits end, where a boy of much less knowledge, but more experience, would instantly devise a thousand expedients. Conscious of his own superiority in some things, he wonders to find himself so much inferior in others; his vanity meets with continual rubs and disappointments, and disappointed vanity is very apt to degenerate into sullenness and pride; he despises, or affects to despise, his fellows, because, though superior in address, they are inferior in knowledge; and they, in their turn despise that knowledge, which cannot teach the owner how to behave on the most common occasions. Thus he keeps at a distance from his equals, and they at a distance from him; and mutual contempt is the natural consequence.

"Another inconvenience, attending private education, is the suppressing of the principle of emulation, without which it rarely happens that a boy prosecutes his studies with alacrity or success. I have heard private tutors complain, that they were obliged to have recourse to flattery or bribery to engage the attention of their pupils; and I need not observe, how improper it is to set the example of such practices before children. True emulation, especially in young and ingenuous minds, is a noble principle; I have known the happiest effects produced by it; I never knew it to be productive of any vice. In all public schools it is, or

ought to be, carefully cherished. Where it is wanting, in vain shall we preach up to children the dignity and utility of knowledge: the true appetite for knowledge is wanting; and when that is the case, whatever is crammed into the memory will rather surfeit and enfeeble, than improve the understanding. I do not mention the pleasure which young people take in the company of one another, and what a pity it is to deprive them of it. I need not remark, that friendships of the utmost stability and importance have often been founded on school-acquaintance; nor need I put you in mind, of what vast consequence to health are the exercises and amusements which boys contrive for themselves. I shall only observe further, that, when boys pursue their studies at home, they are apt to contract either a habit of idleness, or too close an attachment to reading; the former breeds innumerable diseases, both in the body and soul; the latter, by filling young and tender minds with more knowledge than they can either retain or arrange properly, is apt to make them superficial and inattentive, or, what is worse, to strain, and consequently impair, the faculties, by over-stretching them. I have known several instances of both. The human mind is more improved by thoroughly understanding one science, one part of a science, or even one subject, than by a superficial knowledge of twenty sciences and a hundred different subjects: and I would rather wish my son to be thoroughly master of 'Euclid's Elements,' than to have the whole of 'Chambers's Dictionary' by heart.

"The great inconvenience of public education arises from its being dangerous to morals. And indeed every condition and period of human life is liable to temptation. Nor will I deny, that our innocence, during the first part of life, is much more secure at home, than any where else; yet even at home, when we reach a certain age, it is not perfectly secure. Let young men be kept at the greatest distance from bad company, it will not be easy to keep them from books, to which, in these days, all persons may have easy access at all times. Let us, however, suppose the best; that both bad books and bad company keep away, and that the man never leaves his parents' or tutor's side, till his mind be well furnished with good principles, and himself arrived at the age of reflection and caution: yet temptations must come at last; and when they come, will they have the less strength, because they are new, unexpected, and surprising? I fear not. The more the young man is surprised, the more apt will he be to lose his presence of mind, and consequently the less capable of self-government. Besides, if his passions are strong, he will be disposed to form comparisons between his past state of restraint, and his present of liberty, very much to the disadvantage of the former. His new associates will laugh at him for his reserve and preciseness; and his unacquaintance with their manners, and with the world, as it will render him the more obnoxious to their ridicule, will also disqualify him the more, both for supporting it with dignity, and also for defending himself against it. Suppose him to be shocked with vice at its first appearance, and often to call to mind the good precepts he received in his early days; yet when he sees others daily adventuring upon it without any apparent inconvenience; when he sees them more gay (to appearance), and better received among all their acquaintance than he is; and when he finds himself hooted at, and in a manner avoided and despised, on account of his singularity; it is a wonder, indeed, if he persist in his first resolutions,

and

and do not now at last begin to think, that though his former teachers were well meaning people, they were by no means qualified to prescribe rules for his conduct. 'The world, (he will say), is changed since their time, (and you will not easily persuade young people that it changes for the worse): we must comply with the fashion, and live like other folks, otherwise we must give up all hopes of making a figure in it.' And when he has got thus far, and begins to despise the opinions of his instructors, and to be dissatisfied with their conduct in regard to him, I need not add, that the worst consequences may not unreasonably be apprehended. A young man, kept by himself at home, is never well known, even by his parents; because he is never placed in those circumstances which alone are able effectually to rouse and interest his passions, and consequently to make his character appear. His parents, therefore, or tutors, never know his weak side, nor what particular advices or cautions he stands most in need of; if he had attended a public school, and mingled in the amusements and pursuits of his equals, his virtues and his vices would have been disclosing themselves every day; and his teachers would have known what particular precepts and examples it was most expedient to inculcate upon him. Compare those who have had a public education, with those who have been educated at home; and it will not be found, in fact, that the latter are, either in virtue or in talents, superior to the former. I speak, Madam, from observation of fact, as well as from attending to the nature of the thing."

In a Letter to the present Bishop of London, Dr. Beattie makes some judicious observations on Hawkesworth's voyages, then recently published, as well as some general reflections, which are more or less applicable to all writers of voyages and travels.

"I am very apt to be distrustful of our modern travellers, when I find them, after a three months residence in a country, of whose language they know next to nothing, explaining the moral and religious notions of the people, in such a way, as to favour the licentious theories of the age. I give them full credit for what they tell us of plants and minerals, and winds and tides; those things are obvious enough, and no knowledge of strange language is necessary to make one understand them; but as the morality of actions depends on the motives that give rise to them; and as it is impossible to understand the motives and principles of national customs, unless you thoroughly understand the language of the people, I should suspect that not one in ten thousand of our ordinary travellers, is qualified to decide upon the moral sentiments of a new discovered country. There is not one French author of my acquaintance, that seems to have any tolerable knowledge of the English Government, or of the character of the English nation: they ascribe to us sentiments which we never entertained; they draw, from our ordinary behaviour, conclusions directly contrary to truth; how then is it to be supposed, that Mr. Banks and Mr. Solander could understand the customs, the religion, government, and morals, of the people of Otaheite?"

It is really astonishing that so enlightened a nation, as France, in many respects certainly was, should be so completely ignorant of the

laws, manners, customs, and other circumstances, of a country, so near to her, and of which, on all accounts, it was so important to her to obtain a just and accurate knowledge. But this ignorance exceeded all bounds; and was, by no means, confined to the lower, or even middle, classes of society. We remember hearing a Frenchman, in 1786, who was a member of one of the liberal professions, and who had been in England, as a prisoner of war, among other facts equally *authentic*, which he was stating to the company at a Judge's table, gravely assert that to such an excess was liberty carried in this country, and so little authority had the Sovereign, that it was a common thing for the mob to stop the Royal Coach, in its way to the palace, and opening the door on one side pass out at the other, familiarly saying to their King, "*good morrow George.*" The man really believed what he told, and many other tales equally absurd and equally false, has the writer of this article heard from the mouth of *well-educated* Frenchmen! The general source of such ignorance is *vanity*, which leads a Frenchman to think that no country is worth attention but his own. *La grande nation* is his idol now; as *le grand monarque* used to be; and as, probably, *le grand empereur*, all-monster as he is, soon will be.

Soon after the appearance of Dr. Beattie's Essay on Truth, Dr. Priestley wrote to him, to inform him of his intention to publish a book, in which many of his (Dr. B.'s) positions would be attacked and overturned; and in the hope, no doubt, of leading the Dr. into a controversy, in which Priestley delighted, and by which he hoped to live. In the following Letter to Mrs. Montague, written in August 1774, Dr. Beattie adverts to this circumstance; and declares his opinion of Priestley's tenets.

"Dr. Priestley's Preface is come out, without any acknowledgement of the information conveyed to him in my letter. But he has written to me on the occasion, and says, he will publish my letter in that book which he is preparing, in opposition to the 'Essay on Truth,' as he thinks such a letter will do me honour. He praises the candour and generosity which, he says, appear in my letter, and seems to be satisfied, that I wrote my book with a good intention; which is the only merit he allows me, at least he mentions no other. He blames me exceedingly for my want of moderation, and for speaking, as I have done, of the *moral influence* of opinions. He owns, that his notions, on some of the points in which he differs from me, are exceedingly unpopular, and likely to continue so, and says, that perhaps no two persons, professing Christianity, ever thought more differently, than he and I do. It is a loss to me, he seems to think, that I have never been acquainted with such persons, as himself, and his friends, in England: to this he is inclined to impute the improper style I have made use of on some subjects; but he hopes a little reflection, and a candid examination of what he is to write against me, will bring me to a better way of thinking and speaking. His motive for entering the list with me, is no other, he says, than 'a sincere and pretty strong, though perhaps a mistaken regard to truth.' This is the substance of his letter, as I understand it. There are indeed some things in it,

it, which I do not distinctly understand; and therefore, I believe, I shall not at present make any reply. He does not tell me, what the points of difference between us are: but I find from some reports, that have penetrated even to this remote corner, that he has taken some pains to let it be known, that he is writing an answer to my book. A volume of his 'Institutes of Religion' lately fell into my hand, which is the first of his theological works I have seen; and, I must confess, it does not give me any high opinion of him. His notions of Christianity are indeed different from mine; so very different; that I know not whether I should think it necessary or proper to assume the title of a Christian, if I were to think and write as he does. When one proceeds so far, as to admit some parts of the gospel history, and reject others; as to suppose, that some of the facts, recorded by the Evangelists of our Saviour, may reasonably be disbelieved, and others doubted; when one, I say, has proceeded thus far, we may without breach of charity conclude, that he has within him a spirit of paradox and presumption, which may prompt him to proceed much further. Dr. Priestley's doctrines seem to me to strike at the very vitals of Christianity. His success in some of the branches of natural knowledge seems to have intoxicated him, and led him to fancy, that he was master of every subject, and had a right to be a dictator in all: for in this book of his, there is often a boldness of assertion, followed by a weakness of argument which no man of parts would adventure upon, who did not think that his word would be taken for law. I am impatient for the appearance of his book against me; as I cannot prepare matters for a new edition of the 'Essay on Truth,' till I see what he has to say against me."

In his Preface, however, Dr. Priestley paid some compliments to Dr. Beattie; though, as Sir William Forbes, truly observes:

"No two writers were ever more opposite to each other in their modes of thinking on the most interesting subjects. Dr. Priestley was an avowed Socinian; a staunch believer in the doctrine of necessity; and, though he admitted the great pillar of Christianity, the resurrection of the dead, yet he subscribed to the doctrine of materialism *. In all this, and in many other particulars, the principles of Dr. Beattie were the very reverse. The attack of Dr. Priestley, however, gave him no concern. He appears, indeed, by his correspondence with his friends, to have formed, at first, the resolution of replying to it; and he speaks as if he had already prepared, his materials, and of being altogether in such a state of forwardness, as to be fully ready for the task. On farther consideration, however, he abandoned the idea, and he no doubt judged wisely. For, while Dr. Priestley's 'Examination' is now never heard of, the 'Essay on Truth' remains a classical work, of the highest reputation and authority."

Again adverting, at a subsequent period, in the autumn of 1775, to Hawkesworth's Voyages, in another Letter to Mrs. Montague, he animadverts upon them and upon other works of that same writer,

* Preface to "Disquisitions relating to matter and spirit," p. xiii.

with

with so much good sense and sound criticism, that our readers, we are persuaded, will thank us for laying the passages before them. And, indeed, all the productions of Dr. Hawkesworth are so highly, and so generally, esteemed, that every *just* objection to any parts of them, ought to be as generally known and circulated.

" Your reflections on the little disaster with which our journey concluded, exactly coincide with mine. I agree with Hawkesworth, that the peril and the deliverance are equally providential; and I wonder he did not see that both the one and other may be productive of the very best effects. These little accidents and trials are necessary to put us in mind of that superintending goodness, to which we are indebted for every breath we draw, and of which, in the hour of tranquillity, many of us are too apt to be forgetful. But you, Madam, forget nothing which a Christian ought to remember; and therefore I hope and pray that Providence may defend you from every alarm. By the way, there are several things, besides that preface to which I just now referred, in the writings of Hawkesworth, that shew an unaccountable perplexity of mind in regard to some of the principles of natural religion. I observed in his conversation, that he took a pleasure in ruminating upon riddles, and puzzling questions, and calculations; and he seems to have carried something of the same temper into his moral and theological researches. His ' Almoran and Hamet' is a strange confused narrative, and leaves upon the mind of the reader some disagreeable impressions in regard to the ways of Providence; and from the theory of *pity*, which he has given us somewhere in the ' Adventurer,' one would suspect that he was no enemy to the philosophy of Hobbes. However, I am disposed to impute all this rather to a vague way of thinking, than to any perversity of heart or understanding. Only I wish, that in his last work he had been more ambitious to tell the plain truth, than to deliver to the world a wonderful story. I confess, that from the first I was inclined to consider his vile portrait of the manners of Otaheite, as in part fictitious; and I am now assured, upon the very best authority, that Dr. Solander disavows some of those narrations, or at least declares them to be grossly misrepresented. There is, in almost all the late books of travels I have seen, a disposition on the part of the author to recommend licentious theories. I would not object to the truth of any fact, that is warranted by the testimony of competent witnesses. But how few of our travellers are competent judges of the facts they relate! How few of them know any thing accurately, of the language of those nations, whose laws, religion, and moral sentiments, they pretend to describe! And how few of them are free from that inordinate love of the marvellous, which stimulates equally the vanity of the writer, and the curiosity of the reader! Suppose a Japanese crew to arrive in England, take in wood and water, exchange a few commodities; and, after a stay of three months, to set sail for their own country, and there set forth a History of the English Government, religion, and manners: it is, I think, highly probable, that, for one truth, they would deliver a score of falsehoods. But Europeans, it will be said, have more sagacity, and know more of mankind. Be it so: but this advantage is not without inconveniences, sufficient perhaps to counterbalance it. When a European arrives in any remote part of the globe, the natives, if they know

know any thing of his country, will be apt to form no favourable opinion of his intentions, with regard to their liberties; if they know nothing of him, they will yet keep aloof, on account of his strange language, complexion, and accoutrements. In either case he has little chance of understanding their laws, manners, and principles of action, except by a long residence in the country, which would not suit the views of one traveller in five thousand. He therefore picks a few strange plants and animals, which he may do with little trouble or danger; and, at his return to Europe, is welcomed by the literati, as a philosophic traveller of most accurate observation, and unquestionable veracity. He describes, perhaps with tolerable exactness, the soils, plants, and other irrational curiosities of the new country, which procures credit to what he has to say of the people; though his accuracy in describing the material phenomena, is no proof of his capacity to explain the moral. One can easily dig to the root of a plant, but it is not so easy to penetrate the motive of an action; and till the motive of an action be known, we are no competent judges of its morality, and in many cases the motive of an action is not to be known without a most intimate knowledge of the language and manners of the agent. Our traveller then delivers a few facts of the moral kind, which perhaps he does not understand, and from them draws some inferences suitable to the taste of the times, or to a favourite hypothesis. He tells us of a Californian, who sold his bed in a morning, and came with tears in his eyes to beg it back at night; whence, he very wisely infers, that the poor Californians are hardly one degree above the brutes in understanding, for that they have neither foresight nor memory sufficient to direct their conduct on the most common occasions of life. In a word, they are quite a different species of animal from the European; and it is a gross mistake to think, that all mankind are descended from the same first parents. But one needs not go so far as to California, in quest of men who sacrifice a future good to a present gratification. In the metropolis of Great Britain one may meet with many reputed Christians, who would act the same part, for the pleasure of carousing half-a-day in a gin-shop. Again, to illustrate the same important truth, that man is a beast, or very little better, we are told of another nation, on the banks of the Orellana, so wonderfully stupid, that they cannot reckon beyond the number of three, but point to the hair of their head, whenever they would signify a greater number; as if four, and four thousand, were to them equally inconceivable. But, whence it comes to pass, that these people are capable of speech, or of reckoning at all, even so far as to three, is a difficulty, of which our historian attempts not the solution. But till he shall solve it, I must beg leave to tell him, that the one half of his tale contradicts the other as effectually, as if he had told us of a people, who were so weak as to be incapable of bodily exertion, and yet, that he had seen one of them lift a stone of a hundred weight.—I beg your pardon, Madam, for running into this subject. The truth is, I was lately thinking to write upon it; but I shall not have leisure these many months."

In the summer of 1773, Dr. Beattie had the honour of being introduced to the King and Queen, with whom he had a long conference at Kew, and soon after his Majesty settled on him a pension of 200*l*.

200l. a transaction which reflected equal honour on the party who conferred, and the party who received, the favour. In the month of July in that year, the honorary degree of Doctor of Laws was conferred on him by the University of Oxford, as a mark of admiration of his philosophical and poetical talents, and as a testimony of esteem for his virtuous application of both. The former of these events set him at his ease in respect of circumstances, and left him at full liberty to pursue his studies, as far as his domestic afflictions would allow him. The appearance of a posthumous work of Hume's, called "Dialogues on Natural Religion," in 1779, gave rise to the following just animadversions of Dr. Beattie.

"An extraordinary book has just now appeared in this country; but before I say any thing of it, I must trouble you with a short narrative.

"During the last years of Mr. Hume's life, his friends gave out that he regretted his having dealt so much in metaphysics, and that he never would write any more. He was at pains to disavow his 'Treatise of Human Nature,' in an advertisement which he published about half a year before his death. All this, with what I then heard of his bad health, made my heart relent towards him; as you would no doubt perceive by the concluding part of the Preface to my quarto book. But immediately after his death I heard, that he had left behind him two manuscripts, with strict charge that they shou'd be published by his executors; one, the 'History of his Life;' and the other, 'Dialogues on Natural Religion.' This last was said to be more sceptical than any of his other writings.—Yet he had employed the latter part of his life in preparing it. The copy which I have, was sent me two days ago by my friend and neighbour Dr. Campbell; than whom no person better understands the tendency and the futility of Mr. Hume's philosophy, and who accompanied it with a note in the following manner: 'You have probably not yet seen this posthumous performance of David Hume. As the publisher, with whom I am not acquainted, has favoured me with a copy, I have sent it to you for your perusal; and shall be glad to have your opinion of it, after you have read it. For my part, I think it too dry, and too metaphysical, to do much hurt; neither do I discover any thing new or curious in it. It serves but as a sort of Commentary to the 'Dialogues on Natural Religion and Providence,' published in his life time. What most astonishes me is, the zeal which this publication shows for disseminating those sceptical principles *.'

"In my answer to Dr. Campbell's note, I told him, that I was happy to find, from his account, that the book was not likely to do much harm; that I would acquiesce in his judgment of it, which I was persuaded was just; but that at present my circumstances, in regard to health and spirits, would not permit me to enter upon the study of it.

"Are you not surprized, Madam, that any man should conclude his

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* Dr. Campbell's prediction, as to the fate of this posthumous work of Mr. Hume's, seems to have been completely verified; for the "Dialogues concerning Natural Religion," are now never heard of.

life

life (for Mr. Hume knew he was dying) with preparing such a work for the press? Yet Mr. Hume must have known, that, in the opinion of a great majority of his readers, his reasonings, in regard to God and Providence, were most pernicious, as well as most absurd. Nay, he himself seemed to think them dangerous. This appears from the following fact, which I had from Dr. Gregory. Mr. Hume was boasting to the Doctor, that among his disciples in Edinburgh he had the honour to reckon many of the fair sex. 'Now tell me,' said the Doctor, 'whether if you had a wife or a daughter, you would *wish* them to be your disciples? Think well before you answer me; for I assure you that, whatever your answer is, I will not conceal it.' Mr. Hume, with a smile and some hesitation, made this reply:—'No; I believe scepticism may be too sturdy a virtue for a woman.' Miss Gregory * will certainly remember, that she has heard her father tell this story. How different is Doctor Gregory's 'Legacy †' to Mr. Hume's."

Who, after this declaration, will dare to say that Hume was an honest man! Can any profligacy be greater than that of a man professing, and endeavouring to propagate, certain doctrines, which he would not wish his wife and daughter to entertain or believe! Either Hume believed that his doctrines were true, or he knew them to be false. In the first instance it was the height of injustice not to seek to impress the same belief on the minds of those whom he most valued; and, in the last case, his conduct in labouring to propagate falsehood as truth, was most infamous. Hitherto we have heard nothing of the *political* principles of Dr. Beattie; but it will appear from his observations on the Peace of 1783, that they were as sound as his *philosophical* principles.

"I really do not know what to say, or what to think of the times.—They seem to exhibit scenes of confusion, which are too extensive for my poor head either to arrange, or to comprehend. We had much need of peace; but I know not whether we have reason to rejoice in the peace we have made. Yet Lord Shelburne spoke plausibly for it; but Lord Loughborough was as plausible on the other side. When a controversy turns upon a fact, in regard to which the two contending parties are likely never to agree, a decision is not to be expected; and people may continue to wrangle, and to make speeches, till death, like the President of the Robin-Hood, knock them down with his hammer, without coming one inch nearer the truth than they were at first. This seems to be the present case. If we were as much exhausted, and our enemies as powerful, as one party affirms, we had nothing for it but to surrender at discretion, and any peace was good enough for us:

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* Daughter of the late Dr. John Gregory * who, at the date of this letter was on a visit at Mrs. Montague's. Miss Gregory is now the wife of my respected friend, the Rev. Mr. Alison.

† Dr. Gregory's elegant little posthumous work, "A Father's Legacy to his Daughters."

* See vol. i. p. 34.

but

but if we were as little exhausted, and our enemies as little powerful as the other party says, we might have made a struggle or two more before we called out for mercy.

"To the present confusion in our Councils I can foresee no end, till the rage of party subside, or till the executive power regain some part of that influence, which it has been gradually losing ever since I was capable of attending to public affairs. The encroachments that have lately been made on the power of the Crown are so great as to threaten, in my opinion, the subversion of the Monarchy. Our Government is too democratical; and, what we want, in order to secure its permanence, is not more liberty, for we have too much, but the operation of a despotical principle to take place in cases of great public danger. If it had not been for this, the Consular state of Rome would not have existed two hundred years. I hate despotism, and love liberty, as much as any man; but because medicine has sometimes killed as well as cured, I would not for that reason make a vow never to swallow a drug as long as I lived. The despotical principle I speak of might be a little violent in its operation, like James's powders and laudanum; but if it could allay paroxysms and fevers in the body-politic (which, by judicious management, it certainly might do), it would be a valuable addition to the *Materia Medica* of Government."

This is a true picture of the state of the country at that time; and yet such was the violence of party spirit, that the House of Commons had voted, not long before, "that the influence of the Crown had increased, was increasing, and ought to be diminished!!!"—On a visit to London in the spring of 1784, Dr. Beattie had an opportunity of seeing Mrs. Siddons, of whose professional talents he speaks, as every one must speak who witnessed them at that period, in terms of admiration; and having met that lady in company, he gives the following just account of her private character, in words few but expressive—"Mrs. Siddons is a modest, unassuming, sensible woman; of the gentlest and most elegant manners. Her moral character is not only unblemished, but exemplary."

On the appearance of Mr. Burke's celebrated Reflections on the French Revolution, a work, which all eloquent as it is, is less admirable for the richness of its splendid eloquence, than for the profoundness of its prophetical wisdom, Dr. Beattie thus delivered his sentiments on it to the Duchess of Gordon.

"After the patient hearing which your Grace has done me the honour to grant to several of my opinions, I presume you will not be at a loss to guess what I think of Mr. Burke's book on the French Revolution. I wished the French nation very well; I wished their government reformed, and their religion; I wished both to be according to the British model: and I know not what better things I could have wished them. But (with the skill and temper of that surgeon, who, in order to alleviate the tooth-ache, should knock all his patient's teeth down his throat), they, instead of reforming Popery, seem to have resolved upon the abolition of Christianity; instead of amending their government, they have destroyed it; and, instead of advising their King to consult his own and his people's dignity,

dignity, by making law the rule of his conduct, they have used him much more cruelly than our Charles I. was used; they have made him a prisoner and a slave.

"They will have a democracy, indeed, and no aristocracy! They know not the meaning of the words. A democracy, in which *all* men are supposed to be perfectly equal, never yet took place in any nation; and never can, so long as the distinctions are acknowledged, of rich and poor, master and servant, parent and child, old and young, strong and weak, active and indolent, wise and unwise. They will have a republic; and of this word too they misunderstand the meaning; they confound republic with levelling: and a levelling spirit, generally diffused, would soon overturn the best republican fabric that ever was reared. They must also have a monarchy (or at least a monarch) without nobility; not knowing that without nobility a free monarchy can no more subsist, than the roof of a house can rise to, and retain its proper elevation, while the walls are but half built; not knowing, that where there are only two orders of people in a nation, and those the regal and the plebeian, there must be perpetual dissention between them, either till the King get the better of the people, which will make him (if he pleases) despotical, or till the people get the better of the King, which, where all subordination is abolished, must introduce anarchy. It must be the interest of the nobility to keep the people in good humour, these being always a most formidable body; and it is equally the interest of the nobles to support the throne; for if it fall they are crushed in its ruins. The same House of Commons that murdered Charles I. voted the House of Lords to be useless: and when the rabble of France had imprisoned and enslaved their King, they immediately set about annihilating their nobles. Such things have happened: and such things must always happen in like circumstances.—These principles I have been pondering in my mind these thirty years; and the more I learn of history, of law, and of human nature, the more I become satisfied of their truth. But there seems to be just now in France such a total ignorance of human nature and of good learning, as is perfectly astonishing; there is no consideration, no simplicity, no dignity; all is froth, phrenzy, and foppery.

"In Mr. Burke's book are many expressions that might, perhaps, with equal propriety, have been less warm: but against these it is not easy to guard, when a powerful eloquence is animated by an ardent mind. There are also, no doubt, some things that might have been omitted without loss: and the arrangement of the subject might perhaps have been made more convenient for ordinary readers. But the spirit and principles of the work, I, as a lover of my King, and of the Constitution of my Country, do highly approve; and within my very narrow circle of influence, I shall not fail to recommend it. It came very seasonably; at a time when a considerable party among us are labouring to introduce into this island the anarchy of France; and when some seem to entertain the hope, that the carnage of civil war will soon deluge our streets in blood. But no matter say they, provided Kings, and Nobles, and Bishops, are exterminated; and Mahometans, Pagans, and Atheists, obtain universal toleration.

"I once intended to have attempted to write something on the subject of Mr. Burke's book, and nearly according to his plan: and had my mind been a little more at ease during the last summer, I believe I should have

have done it. But when I heard that Mr. Burke had the matter in hand, I knew any attempt of mine would be not only useless, but impertinent. He has done the subject infinitely more justice than it was in my power to do."

The following remarks of Sir William Forbes, on the insufficiency of natural religion, reason, and on the danger of placing too great a reliance on them, are deserving of serious attention.

"An eminent Professor of Moral Philosophy, Dr. Ferguson, whose 'Lectures,' delivered in the university of Edinburgh, have been published since he resigned his chair, has the following observation:

"It may be asked, perhaps, why he (the Professor) should restrict his argument, as he has done, to the mere topics of Natural Religion and Reason? This, being the foundation of every superstructure, whether in morality or religion, and therefore, to be separately treated, he considered as that part of the work which was allotted to him. Farther institutions may improve, but cannot supersede, what the Almighty has revealed in his works, and in the suggestions of reason to man.

"When first we from the teeming womb were brought,
"With inborn precepts, then, our souls were fraught."

ROWE'S LUCAN, LIB. IX. L.984.

"And what the Author of our nature has so taught, must be considered as the test of every subsequent institution that is offered as coming from him*." In this concluding sentiment, Dr. Ferguson is no doubt perfectly right; and yet I cannot but presume totally to differ from him in regard to his maxim of confining himself to arguments drawn from natural religion and reason alone. The consequences of such a mode of teaching appear to me extremely hazardous: for if the Professor shall state an argument, amounting to any strong degree of probability, which at the best is the utmost he can do, there is danger that the student may rest satisfied with the reasoning, and, leaving revelation entirely out of the question, may not seek to carry his inquiries any farther. If on the contrary, he derive no solid conviction from the use of mere reasoning, the risk is, that he will sink into decided scepticism and infidelity.

Dr. Beattie, on the contrary, while he does ample justice to his arguments from reason, never loses sight of the Gospel, as the sole anchor of a Christian's hope. As a proof of this, take the following among many instances that might be produced from the book now before us. The sentiments enforced are so transcendently beautiful, that they never can be out of place or season, wherever they may be found.

"In his second chapter of *Natural Theology*, speaking of the divine attributes, he says: 'Revelation gives such a display of the divine goodness, as must fill us with the most ardent gratitude and adoration. For in it we find, that God has put it in our power, notwithstanding our degeneracy and unworthiness, to be happy both in this world and for ever; a hope which reason alone could never have permitted us to

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* Prefatory advertisement to "Principles of Moral and Political Science," by Adam Ferguson, L. L. D. p. vii.

entertain

entertain on any ground of certainty. And here we may repeat what was already hinted at, that although the right use of reason supplies our first notions of the divine nature, yet it is from revelation that we receive those distinct ideas of His attributes and providence, which are the foundation of our dearest hopes. The most enlightened of the Heathen had no certain knowledge of His unity, spirituality, eternity, wisdom, justice, or mercy; and, by consequence, could never contrive a comfortable system of natural religion, as Socrates, the wisest of them, acknowledged*."

In allusion to theoretical or speculative moralists, Dr. Beattie says,

"I have always considered morality as a practical science, and in every other part of literature, I do not see the use of those speculations that can be applied to no practical purpose. It may be said, that they exercise the human faculties, and so qualify men for being casuists and diputants: but casuistry and disputation are not the business for which man is sent into the world; although I grant, that they may sometimes, like dancing and playing at cards, serve as an amusement to those who have acquired a taste for them, and have nothing else to do."

In this short passage there are more sound wisdom and good-sense, than in all the ponderous essays of the sceptical philosophist Hume.

The evening of Dr. Beattie's life was clouded by domestic affliction. At the latter end of the year 1790, he lost his eldest son, and early in 1796, it pleased God to take from him his other son; both of them young men, of great promise, and, as might naturally be expected from youths who were blest with such a parent, both of them of the soundest religious and moral principles. On the death of the last, he received a consolatory letter from his venerable friend, the Bishop of London, which is, in our estimation, the best letter of the kind we ever read.

"I can scarce recollect a time when I have been more surprised and afflicted than at the receipt of your last letter. It is indeed a sad and most dismal event; and both Mrs. Porteus and myself most cordially sympathise with you in your loss and in your grief. At the same time, there are circumstances in the case which give no small consolation to our minds. The faith, the piety, the fortitude, displayed by so young a man on so awful an occasion, do infinite credit to him, and must afford the highest satisfaction to you. And it is with no less pleasure I observe the composure and resignation with which you support this great calamity. It shows in the strongest light the power of Christian principle over the mind; and it shows also from what source this excellent and amiable young man derived those virtues which adorned his short life and dignified his premature death.

"But I will dwell no longer on this melancholy subject; nor will I at present obtrude any trifling matters on your serious moments. When time has a little lightened the pressure of this affliction, I will

* "Elements of Moral Science," Vol. 1. p. 400.

write to you again; and, in the meanwhile, implore for you all the comforts of religion."

Though the Doctor bore these afflictions with as much Christian patience and resignation as falls to the share of any man, they nevertheless preyed imperceptibly on his mind, and impaired his constitution. In the spring of 1799 he had a paralytic stroke, which materially affected his faculties; and in the autumn of 1802 he had a second, which deprived him even of the power of motion. In this calamitous state he lingered till the 18th. of August, 1803, when he died in the sixty-eighth year of his age. The character of Dr. Beattie, as a philosopher, a poet, and a man, is very ably drawn by his friend and biographer; we would willingly extract it, but our limits forbid us. From the length of our quotations some notion may be formed of the value which we place on the work ourselves, and the reader also will be enabled to form a pretty accurate estimate of its merits. The style is, in general good, easy, perspicuous and forcible, without any attempt at meretricious ornament; but, both Dr. Beattie and his biographer occasionally make use of Scotticisms, and fall into grammatical errrors. Of these we have marked a few. In the introduction, p. iii. we read; "as he, who attempts *to write biography*;" which is a pleonasm; it should be either, "who attempts biography" or, "who attempts to write the lives of men." In p. vii. we have the following inaccuracy in the use of the two past tenses, "any anecdote or opinion which Dr. Beattie himself *could have* wished *to have suppressed*," it ought to be "could have wished to suppress." In vol. ii. p. 89, Dr. Beattie says "I am sure *I will* (shall) do well in doing what he recommended." This is a Scotticism, and the more remarkable as Dr. Beattie devoted some portion of his time and attention in preparing for the press a list of such Scotticisms as were most in use, with a view to their correction. In page 318, of the same volume, we find the Doctor saying "I inquired of *(after)* him at *(of)* Johnson, who owned he had known him, &c. In vol. ii. page 332, Sir William Forbes gives a verb plural to a nominative singular—"on subjects where *(on which)* his heart or his imagination are *(is)* interested." These are trifling blemishes which do not, in the smallest degree, affect the general merit of the work; though it is our duty, as critics, to notice them. We are happy to find that a new edition of Dr. Beattie's works is about to be published, under the superintending care of this very able biographer.

The Beauties of England and Wales: or, Delineations, Topographical, Historical, and Descriptive, of each County, embellished with Engravings. By John Britton and Edward Wedlake Brayley. Vol. IV. 8vo. Pp. 582. 18s. Vernor and Hood, &c. 1803.

TWO counties, Devonshire and Dorsetshire, occupy the whole of this volume; and the description given of them seems to be correct. In

In the district of West Devon, a mode of thrashing wheat and rye, for the purpose of preserving the straw from injury, prevails, which, we should think, would cost as much in labour as the straw, when thrashed, is worth.

"Many of the houses are covered with thatch, to procure which, with as little injury to the straw as possible, the wheat and rye in this district, and, indeed, in most other parts of the West of England, are thrashed in the following singular manner. In the first operation the ears are either thrashed lightly with the flail, or they are beaten across a cask by hand, till the grain be got pretty well out of them. The next operation is to suspend the straw in large double handfuls, in a short rope fixed high above the head, with an iron hook at the loose end of it, which is put twice round the little sheaflet, just below the ears, and fastened by the hook being fixed in the tight part of the rope. The left hand being now placed firmly upon the hook, and pulling downward so as to twitch the straw hard, and prevent the ears from slipping through, the butts are freed from short straws and weeds, by means of a small, long-toothed rake, or comb.—This done, the rope is unfastened, and the *reed* laid evenly in a heap. A quantity of clean, straight, unbruised straw, or *reed*, being thus obtained, it is formed into small sheaves, returned to the floor, and the ears thrashed again with the flail, or by hand over the cask, to free it effectually from any remaining grain. Lastly, the *reed* is made up into bundles, provincially sheaves, of thirty-six pounds each, with all the ears at one end, the butts being repeatedly punched upon the floor, until they are as even as if they had been cut off smooth and level with a scythe, while the straws lie as straight, and are almost as stout as those of inferior *reed*, or stems of the arundo *."

We have a very full and interesting account of the Cathedral at Exeter; and, among many other things worthy of notice in that venerable structure, is a modern inscription on the tomb of Laura, wife of George Ferdinand, Lord Southampton, who died in June, 1798.

"Farewell, dear shade! but let this marble tell,
What heav'nly worth in youth and beauty fell.
With every virtue blest, whate'er thy lot,
To charm a court, or dignify a cot;
In each relation shone thy varied life,
Of daughter, sister, mother, friend, and wife.
Seen with delight in fortune's golden ray,
Suff'ring remain'd to grace thy parting day;
When smiling languor spoke the candid soul,
And patience check'd the sigh affection stole.
The gifts of heav'n in piety confest,
Calmly resign'd, and ev'ry plaint suppress;
The consort's faith, the parent's tender care,
Point the last look, and breathe the dying pray'r.

* Rural Economy, &c. vol. i. page 181.

The prevalence of superstition, it seems, is still observable in the West of England; and a singular instance of it is related in our author's account of the family of the Oxenhams, of Newhouse, in the parish of Marnhead.

"The superstition which originates in the belief of ominous appearances," (or, rather, the belief of ominous appearances which originates in superstition, our authors appear to have mistaken the effect for the cause), "preceding death, is singularly illustrated in traditional circumstances relating to this family. It is said, and believed by many, that every decease is prognosticated by the apparition of a *white-breasted bird*, which is seen to flutter about the bed of the sick person, and suddenly disappear. This circumstance is particularly noticed by Howel, in his Familiar Letters: wherein is the following monumental inscription.

"'Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird, with a white breast, was seen fluttering about his bed, and so vanished.'

"The same circumstance is related of his sister Mary, and two or three others of the family."

A very different inscription from that which we have quoted above, appears on the tomb of Richard Adlam, the Vicar of the parish, in the church of King's Teignton. He died in 1670.

"APOSTROPHE AD MORTEM.

"*Dam'd tyrant!* can't prophaner blood suffice?
Must priests that offer be the sacrifice?
Go tell the Genii that in Hades lye,
Thy triumphs o'er this *sacred Calvary;*
Till some just Nemesis avenge our cause,
And force this *kill-priest* to revere good laws!"

A more *profane* inscription never disgraced a *Christian* temple!—We are only surprized that it should have been suffered to remain for the long term of 136 years; and we earnestly hope that the Bishop of the diocese will order it to be removed without further delay.

Near to *Ford*, a house belonging to the Courtenay family, "is a charitable institution, called the *Widowe's House*, bearing this inscription on its front:

"Ist strange a Prophet's widowe poore shoulde be?
If strange, then is the Scripture strange to thee!"

"This was founded by Lady Lucy, wife of Sir Richard Reynell, for the reception of four clergymen's widows; each of whom was to receive an annuity of five pounds *yearly;* yet the feoffees have altered the original institution, and only two widows are now admitted, with a salary of ten pounds each, annually. Over the pew allotted to these matrons in the Church of Wilborough, is a curious account of the necessary qualifications (which) they are to possess, and the rules (which) they are to observe, to entitle them to the residence and the annuity. 'They shall be

noe gadders, gossupers, tatlers, tale-bearers, nor given to reproachful words, nor abusers of anye. And noe man may be lodged in anye of ye said houses; nor anye beare, ale, or wyne, be found in anye of ye said houses, &c.'"

A complete history is given of the Edystone Light-house, in the course of which some curious anecdotes are introduced. The following trait of generosity in Lewis the Fourteenth deserves to be recorded.

"Lewis the Fourteenth being at war with England during the proceeding with this building, a French privateer took the men at work upon the Edystone Rock, together with their tools, and carried them to France; and the Captain was in expectation of a reward for the atchievement. While the captives lay in prison, the transaction reached the ears of that monarch: he immediately ordered them to be released, and the Captors to be put in their places; declaring, that though he was at war with England, he was not so with mankind. He therefore directed the men to be sent back to their work, with presents; observing, that the 'Edystone Light-house was so situated, as to be of equal service to all nations, having occasion to navigate the channel between England and France.' After this occurrence, the workmen were protected by frigates, by order of Prince George of Denmark."

How different was the conduct of a noble-minded Prince, from that of the low-born, vindictive, and malignant Usurper, who now sits upon his throne!

In the historical sketch of Dorsetshire, there is the following curious account of a man who had the faculty, supposed to be peculiar to certain four-footed animals, of chewing the cud.

"A very extraordinary person, of the name of Roger Gill, Shoemaker, and native of Wimborne, and one of the singing men belonging to the church, died here in 1767, aged about 67. This person was remarkable for chewing his meat or cud twice over, like a sheep or ox. 'Being examined in 1765, when he was 64 years old, he said, he seldom made any breakfast in his latter days. He generally dined about twelve or one o'clock, eat pretty heartily, and quickly, without much chewing or mastication. He never drank with his dinner, but sometime afterwards, about a pint of such malt liquor as he could procure. He had an aversion to all kinds of spirituous liquors; nor did he ever taste them in any shape, except a little punch, and was never fond of that. He eat but little butter; pease, pancakes, and fresh-water fish he could not touch, except a little bit of broiled eel; they all returning greasy into his throat. He eat all garden-stuff, except carrots. He usually began his second chewing about a quarter or half an hour, sometimes later, after dinner, when every morsel came up successively sweeter and sweeter to the taste. Sometimes a morsel would prove offensive and crude; in which case he spit it out. The chewing continued about an hour or more; and sometimes would leave him a little while, in which case he would be sick at sto-

mach, troubled with the heart-burn, loss of appetite, foul breath, &c. Smoaking tobacco would sometimes stop his chewing, but was not attended with any ill consequence. About four months before he died, this faculty of chewing entirely forsook him, and the poor man remained in great agonies till the time of his death. He was some years ago examined, as to his case, by Dr. Archer, of Dorchester, and three other persons, to whom he produced a morsel of beef and cabbage, which stuck in his mouth while he was talking to them about it *."

Near Bindon Abbey, in this county, Mr. Weld has, with the approbation of Government, assigned a building for the reception of some emigrant monks from the convent (not the *order* †, as our authors have it) of La Trappe in Normandy. To such asylums as *this*, there can be no possible objection. They are sanctioned by Christian charity, and are attended with no danger to the established religion of the country. The monks of La Trappe are not likely to make converts; the severity of their discipline is not calculated to excite imitation; and, besides, their thoughts, we believe, are not bent on this world. But very different, indeed, is a nunnery in the diocese of London; where the nuns live in a splendid manner; take boarders at an exorbitant price, and exert every artifice to procure an increase of their members. Some English young Ladies have already become their dupes, and have taken the veil. Of this we complain, as an act of treacherous ingratitude for favours bestowed, and, as an insult to the nation which has offered them a refuge which they could not obtain in any country professing their own religion. Such an abuse, we repeat, and will continue to repeat until it shall be remedied, should not be tolerated.

The account of the origin of La Trappe, to such of our readers as are not acquainted with the fact, may not be uninteresting.

" The founder of this order is said to have been a French Nobleman, whose name was *Bouthillier de Rance*, a man of pleasure and dissipation, which were suddenly converted into devotion and melancholy by the following circumstance. His affairs had obliged him to absent himself for some time from a Lady, with whom he had lived in the most intimate and tender connexions. On his return to Paris, he contrived a plan, in order to surprize her agreeably; and to satisfy his impatient desire of seeing her, by going without ceremony, or previous notice, to her apartment. She lay stretched out an inanimate corpse, disfigured beyond conception by the small-pox; and the surgeon was about to separate the head from the body, because the coffin had been made too short! He was a few moments motionless with horror, and then retired abruptly from

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* Hutchins's Dorset, Vol. ii. page 580, 2d Edition.

† If we mistake not the monks of La Trappe were of the *Carthusian* order; at least their rules and discipline were nearly the same as those of the Carthusians.—Rev.

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the world to a convent, in which he passed the remainder of his days in the greatest mortification and devotion *."

The plates which accompany, and really *embellish* this volume, are extremely well executed.

Carr's Stranger in Ireland.

(concluded from page 406, Vol. XXIV.)

THE ignorance in which the lower classes of the Irish have been kept, (centuries after other nations have emerged from barbarism) chiefly by the artifices of their priests, who believe their ignorance to be the surest means of obtaining and preserving an absolute dominion over them, is particularly favourable to the growth of superstitious credulity, to which Mr. Carr assures us the Irish peasantry are extremely prone.

" Some of the lower orders of Roman Catholics, who have been enjoined a strict fast (called by them *black Lent*), at the end of it, to shew their exhilaration at its being over, carry about the streets an herring, which they whip with rods, to the great delight of all the blackguards and children of the place. They have also a custom of kindling bonfires upon eminences at Midsummer Eve, to propitiate the sun to ripen the fruits of the earth. Formerly they used to offer the same sacrifice on the first of May, and also on the last day of October, as a thanksgiving for harvest-home. If the sun is sensible of these honours, it might be supposed that a bowl of whiskey, placed upon his altar, would be more acceptable on account of its novelty.

Why one of these *sacrifices* would be *more* acceptable than the other we confess our inability to conceive.

" The common people also believe in fairies. In the last century every great family in Ireland had a banshee, or fairy, in the shape of a little frightful old woman, who used to warble a melancholy ditty under the windows of great houses, to warn the family that some of them were about to die! these agreeable supernatural visitors have not been seen for some time. They also believe that their ancient forts and mounts are sacred to a little fairy race, and therefore would not, for any consideration, touch them with a spade. In several parts of Ireland are *elf-stones;* thin triangular flints, with which the peasanty suppose the fairies, when angry with them, destroy their cows. When these animals die unexpectedly of a natural disease, they say they are *elf-shot.* The rustic requires a great deal of encouragement before he can be brought to level an ant-hill, from a belief that it is a fairy mount."

Mr. Carr adds, indeed, that the lower orders of people in almost

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* Observations on the Western Counties, Vol. i. page 43.

every country are superstitious; more or less so we will admit; but we believe he will find a material difference, in the degrees of superstition, between a Protestant and a Roman Catholic country. That incest is a crime holden in detestation among the Irish, we can readily believe, but we by no means concur, either with our author, or with Dr. Campbell, whom he quotes, in thinking that there is nothing indelicate in the contemplation of "naked figures, *male* and *female*, as large as life."

Our author adverts to an evil peculiar to Ireland, on which a great deal has been said and written; but he mentions the subject only in a very cursory way; though its importance is such as to call for particular enquiry from an inquisitive and philosophical traveller, and as, we should have thought, would have led Mr. Carr into a deep investigation, and a full discussion of it. The following passage contains his sentiments on *Middle-men*.

"In Ireland there is a description of men who are like so many ravenous wolves amongst the peasantry, known by the name of Middle-men. Between the actual proprietor, and the occupant of the land, there are frequently no less than four or five progressive tenants, who frequently never see the land which they hold, and which is assigned from one to the other, until encumbered and dispirited by such a concatenation of exaction, instead of being able to make thrice the amount of his rent, as he ought to be enabled to do, namely, one-third for the support of his family, and the remaining part for contingencies, the last taker can scarcely, after infinite trial and privation, pay his immediate Lord, and feed and cloth himself and family.

"'A farm was pointed out to me in the South-west of Ireland, for which the occupier paid four hundred pounds per annum, a rent which in England is very *respectable*,' (how this epithet can be applied to *rent* we know not), 'and would secure, with common good husbandry and prudence, a very comfortable maintenance for the tenant and his family, and enable him to lay a little by; but instead of any appearance of comfort, the farmer was half-naked, and his wife and family (were) in rags. How little the land must experience the *re*-invigorating benefits of good husbandry can easily be imagined.'"

The greater the rent which a tenant pays, the greater the necessity for additional exertion and for good husbandry; because it is only by increasing the produce of the land, which cannot be done without good husbandry, and an improved system of cultivation, that he can possibly hope to derive any profit from it. If a man pays a high rent and neglects his farm, ruin must, of necessity, ensue.—"The soil thus circumstanced resembles a starved horse carrying treble. Without being slaves in fact, their condition is little better than vassalage in its most oppressive form."—Here we cannot forbear to ask, why people will voluntarily place themselves in such a situation? A man is not compelled to take a farm; and it is as much the fault of tenants as it is of landlords if rents are ever unreasonably high. The evil here complained of is certainly one of a most serious nature; but Mr. Carr has

has not traced it to its source. It might be thought, indeed, that it would very soon cure itself; for if no men could be found to take land upon such terms as the middle-men impose, it follows of course, that there could be no Middle-men. And surely it would be better for the peasants to work as labourers on a farm, than to expose themselves to misery and ruin, by becoming the occupants of it. If the wages of labourers are insufficient for their support they ought to be raised. "Potatoes and butter-milk *, the food of an English hog, form the degrading repast of the Irish peasants; a little oatmeal is a delicacy; a Sunday bit of pork a great and rare luxury." Why potatoes and butter-milk, should be *more degrading*, than bread and cheese, and beer or water, or than tea and bread, which are the general food of the English peasantry, of both sexes, Mr. Carr would find no small difficulty in explaining. We suspect, too, that if an exchange of food for that of their brethren in this country were proposed to the peasants of Ireland, they would reject the offer; so strong is the prevalence of habit, and so true is the old vulgar adage—"One man's meat is another man's poison."—

> "With food as well the peasant is supplied
> On Ida's cliff as Arno's shelvy side.
> And though the rocky-crested summits frown,
> These rocks, by *custom*, turn to beds of down."

In short, nothing is more absurd than the practice of estimating the feelings and comforts of others, by the standard of our own. In our apprehension, the author, instead of proving that the Irish peasants *live ill*, has only proved that the Irish hogs *live well*. Besides, how can he reconcile his notions of their food with the flattering picture which he has drawn of their persons and minds; of their personal strength and beauty, and of their mental accomplishments! of this picture, one of the highest-finished pictures which we remember ever to have contemplated, and drawn in the most animated and glowing colours, we shall only say, that, if it be a likeness, Mr. Carr had not sufficient time to draw it *from the life*. His remarks indeed must be founded on the information of others. We can assure him that we have talked with many people who have passed their whole lives in the country, and who had every possible opportunity of forming a correct judgment, and no disposition nor inducement to misrepresent facts, who have given us a very different account from his. We therefore are inclined to believe that he has been much misled by those

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* A few pages farther, Mr. Carr mentioning an unfortunate traveller who had been taken ill on the road, says; "the miserable cottagers in the neighbourhood immediately built her a cabin, and daily supplied her and her children with *milk* and potatoes." It is evident, then, that they have *milk*, and that if they drink *butter-milk*, it must be from choice and not from necessity. Indeed the idea of a man living upon *butter-milk* when *his cow* shares his meal with him, is somewhat strange.

on whose information he relied; for, of intentional misrepresentation we are sure he is utterly incapable. When he adds, "Depressed to an equality with the beast of the field, he shares his sorry meal with his cow, his dog, and his pig, who frequently feed with him as his equal associates, out of the same bowl;" he evidently mistakes the thing; for, on his own statement, it appears, that the Irish peasant, instead of being depressed by others to an equality with the beast of the field, voluntarily raises the beast of the field to an equality with himself. In short, this is not the language of historical narrative, but the pretty pathos of poetry. But when Mr. Carr ascribes the rebellious proceedings of the peasantry, in the late civil wars, and, consequently, their massacre of the Protestants, without distinction of age or sex, to "this sense of degradation," and to "a conviction that their wretchedness has scarcely any thing below it in the scale of human penury," we are constrained to tell him that he has been egregiously imposed upon, and to refer him to the history of the rebellion for the *true* motives of their conduct. We must leave our author to reconcile the picture of misery which he has drawn in page 291, where he represents the peasantry, as we have seen, as "*depressed* to an equality with the beast of the field," and as feeling a "sense of degradation, and a conviction that his wretchedness has scarcely any thing below it in the scale of human penury;" we say, we leave him to reconcile this picture of the Irish peasant, with that which he draws of him in the very next page, where we found this peasant "abounding with wit and sensibility—in *gaiety of heart and genuine humour unrivalled*—presenting an union of *pleasantry* and tenderness!!!" We could extend our remarks much farther on this subject, but we have said sufficient to put our intelligent author on his guard against imposition and misrepresentation, in his future tours.

The whole of the 11th chapter is devoted to the subject of *bulls*, a subject very naturally suggesting itself to the mind of a traveller on his first visit to Ireland. But Mr. Carr's object is to prove, what nobody will be disposed to question, that bulls and blunders are not *confined* to Ireland. We shall extract two or three of his best specimens.

"Pope, in his Translation of Homer, in speaking of an eagle and her young, says:

"'Eight callow filled the mossy nest,
Herself the ninth.'"

"Also in his Essay on Criticism:

"'When first young Maro in his boundless mind,
A work t' *outlast immortal* Rome design'd.'"

"Dryden sings:

"'A horrid *silence* first *invades* the ear.'"

"Thomson

" Thomson also sings:

" ' He saw her charming, but he saw *not half*
The charms her downcast modesty *conceal'd.*' "

" Virgil also knew how to make a bull.

" ' Moriamur et in media arma ruamus.' "

" ' Let us die, and rush in the middle of the fight.' ".

With all due deference to the author, the merit of making this bull does not, in any degree, rest with the Roman bard; it is entirely confined to his translator; for the legitimate translation of the line is—

" Let us rush into the middle of the fight, and die."

It not being necessary, as he well knows, to translate Latin word by word, in the order in which the words stand; by doing which, indeed, we should make wretched nonsense of it.

" But the *prize bull* belongs to Milton, who, in his Paradise Lost, sings:—

" ' Adam, the goodliest man of men *since* born
His sons; the *fairest of her daughters*, Eve.' "

" A Welch Bull.—In some part of South Wales, where inundations were frequent, a board was raised upon a post, on which was inscribed, ' You are hereby desired to take notice, that when this board is six feet under water, this road is impassable.' "

As to the *Chinese bull*, contained in an appellation given to the Emperor by his subjects, as a testimony of their gratitude, " The father and *mother* of his people," it is no bull at all, but a figurative expression, highly complimentary and significant, importing that he was *every thing to them.*

On his visit to Limerick Mr. Carr found great subject for lamentation on viewing the House of *Industry.* He tells us, that if the traveller will walk over Thomond's Bridge to see this house—

" He will quit a noble city, gay with novel opulence and luxury, for a scene which will strike his mind with horror. Under the roof of this house I saw madmen *stark naked*, girded only by their irons, standing in the rain, in an open court, attended by *women*, their cells upon the ground floor, scantily supplied with straw, damp, and ill-secured. In the wards of labour, abandoned prostitutes, in rags and vermin, each loaded with a long chain and heavy log, working only when the eye of the superintending officer was upon them, are associated throughout the day with respectable old female housekeepers, who, having no children to support them, to prevent famishing, seek this wretched asylum. At night they sleep together in the same room; the sick (unless in very extreme * cases), and the healthy, the good and the bad, all crowded together. In the venereal ward, the wretched female sufferers were imploring for a little more

* There can be no *degrees* of *extremity.*—Rev.

covering,

covering, whilst several ideots, squatted in corners, half-naked, half-famished, pale and hollow-eyed, with a ghastly grin, bent a vacant stare upon the loathsome scene, and consummated its horror. Fronting this ward, across a yard, in a large room, nearly thirty feet long, a raving maniac, instead of being strapped to his bed, was handcuffed to a stone of 300 lb. weight, which, with the most horrible yells, by a convulsive effort of strength, he dragged from one end of the room to the other, constantly exposed to the exasperating view and conversation of those who were in the yard. I have been well informed that large sums of money have been raised in every county for the erection of mad-houses:—how has this money been applied?"

This is, certainly, a horrible abuse, which ought to be remedied without delay. Humanity shudders at the contemplation of such a receptacle, where persons that ought to be kept apart are indiscriminately huddled together, where all decency and decorum are outraged, and where every thing but good order and good management is visible.

In the same chapter which contains the account of Limerick, we have some remarks on the Irish language, of which, we take it for granted, Mr. Carr speaks, not from personal knowledge, but from information. He says—"it is remarkable for the varieties of its powers; it is affecting, meek, dignified, energetic, and sublime; and so forcibly expressive, that the translation of one compound epithet would fill two lines of English verse. The number of synonima with which it abounds, prevents the ear from being satiated by a repetition of the same word. It has upwards of forty names to express a ship, and nearly an equal number for a house."

For our part, we do not conceive that a variety of words to signify the same thing, is any beauty in a language. It renders it much more difficult to learn, and creates a great deal of confusion, which is not, in our estimation, counterbalanced by any advantages.

"At Limerick I heard one peasant address another, by saying, 'Connas ta tu,' How are you? I am told that the same salutation in Italian is 'Come stai?'" True it is so, but, not knowing the pronunciation of the Irish, we cannot perceive the similitude between that and the Italian. Among the few words which Mr. Carr gives as a specimen of the Irish language, are several which have so near a resemblance to the French, that we are surprized he should not have noticed it. For instance—heaven, *ceal:* French, *ciel*; the devil, *diabal:* French, *diable*; the moon, *luan:* French, *lune*; a cottage, *caban:* French, *cabane*; a nightingale, *rosin-ceol:* French, *rossignol.* Again, the sun, *sol*, which is the same with the *Latin*; as is a rose, *rosa.*

There is great inconvenience in travelling in many parts of Ireland, from the want of a proper circulating medium. Paper-money (if the expression may be used) abounds, from the value of sixpence upwards, the circulation of which is frequently limited to the village whence it is issued; so that travellers are sometimes stopped at a turnpike from having no money which the toll-keeper will take.—

"Bankers,"

"Bankers," our author says, "are almost as common as potatoes in the counties of Limerick, Kerry, and Cork. At a village not far from Limerick, a blacksmith issues sixpenny notes, which circulate in the village, and no farther.

"In the band of one of the militia regiments I saw a banker who had *failed for five pounds!* and, trifling as this sum is, no doubt several suffered by the petty defaulter. In short, were not the inconveniences of such a system greatly oppressive, and the temptation to fraud shocking, these *musquito* bankers would furnish many a smile to the traveller as he wanders through the west and south-west of Ireland; but, as he values comfort and progressive motion, let him be careful how he receives in payment the notes which will be offered to him."

This is an intolerable evil to which some remedy ought to be applied. The establishment of a mint at Dublin would be the most effectual means of removing it; but *some* means ought certainly to be adopted, without delay. In the vicinity of Rathkeale our author saw many of the descendants of the Palatines, who emigrated to Ireland at the beginning of the last century. They are represented as a loyal, laborious, and respectable race of men. "In the rebellion they formed themselves into volunteer corps, and, by essential services, requited the protection which the nation had afforded to them;" (requited the nation for the protection which it had afforded them). "The county which they inhabit has experienced great advantages from their skill and industry; their cottages are built after the fashion of their own country, and are remarkably neat and clean." If we wanted any proof, that the filth and wretchedness which distinguish the cottages of the native Irish, are the result of their own abominable idleness and bad habits, this instance would supply it. If they were as industrious as the Palatines, as orderly, and as well disposed, they might live as comfortably; indeed, Mr. Carr himself observes, "the native peasantry have been much improved by their society and example;" he therefore admits that, circumstanced as they are, their situation is susceptible of improvement by their own efforts; and therefore shews the fallacy of the assertion, that their misery is owing to the oppression under which they labour.

In a poem quoted by our author, for its beauty, no doubt, is the following stanza:

> "Thy hair by beauty's fingers spun,
> Dipt in the *gleam of setting sun;*
> Sheds on thy neck, in wanton play,
> *The mimic drops and pearls of day.*"

This is quite in the *Della Crusca* style; but as it is far too sublime for our comprehension, it would be the height of presumption in us to attempt to criticise it.

Speaking of a Catholic school at Killarney, Mr. Carr informs us, that servants educated there are universally sought after; and he adduces

duces this as an instance " to prove that the great object of the Irish Government ought to be the illumination of the minds of the lower orders, without aiming at *proselytism*." Surely Mr. Carr has here (as, we are sorry to observe, in too many other places), suffered his *liberality* to subdue his judgment. We do not mean to deny that Romanists may make as good servants as *Protestants*; but *why*, because educated at Killarney, they are to be *better*, we cannot conceive. Romanists will never, if they can avoid it, take Protestant servants, and it is therefore not a little unreasonable to call on Protestants to take Popish servants, *in preference* to those of their own persuasion. Whenever our author adverts to religious topics, he appears to be out of his depth; and certainly he knows very little of the duty of a Protestant Government, if he think it forms no part of that duty to afford all possible encouragement to the faith which it professes. He seems, indeed, to think it a crime in those who are placed at the head of affairs, to attempt to make proselytes to that which they do, and must, believe to be, the true religion. If such preposterous sentiments had obtained at the beginning of the sixteenth century, the *reformation* could never have taken place. He adds, " religion, *let it embrace whatever faith it may*, and education, must inevitably create a *love of social order*; *superstition* and *ignorance* must ever engender a spirit which is hostile to it. How many years are to roll away in storm and bloodshed, before this plain, but important truth, shall be admitted or acted upon?" We are afraid that if this *truth* were to be submitted to the test of experience, to be tried by recent events, it would not appear quite so plain, nor so infallible, as our author seems to consider it. We will simply ask him two questions, which may lead him to an investigation that will enable him to ascertain the validity of his own maxim. Passing over the inaccuracy of *religion embracing a faith*, we will ask, first, Whether the *religion* of the French, from 1789 to the present day, *has created a love of social order?* and, secondly, Whether in the religion of the Church of Rome there is no *superstition?* In reference to the last question, we will just remind him, that all persons are disabled from sitting in Parliament who do not, upon *oath*, declare that the leading doctrines of the Church of Rome, namely, transubstantiation, the invocation of the Virgin and of Saints, and the sacrifice of the mass, are *superstitious* and *idolatrous*. Now, Mr. Carr very well knows, that this said Roman Catholic religion flourished, in the highest degree, in France, where no other religion was tolerated, and that a spirit was engendered in that country, most hostile to social order.—He, therefore, if true to his own principle, must infer that it was full of *superstition*; yet is it the very religion which he takes every opportunity to praise, and every attempt to discourage which he most strongly deprecates. Now that we are on the subject of religion, we shall notice all the remaining passages in the book which relate to it. In pages 406, 407, Mr. Carr gives a very brief account of the action brought by Donovan, the baker, against Mr. O'Brien, Vicar-General to Dr. Coppinger, titular Bishop of Cloyne, and priest of the parish

parish of Clonalkilty, for excommunicating him, and depriving him of his livelihood, all the particulars of which our readers have before seen in former Numbers of this Review. Mr. Carr remarks on the trial, in which Donovan obtained a verdict of 50l. damages, that "it clearly exhibits that the influence of the Catholic priest, armed with the terrible weapon of excommunication, is not so omnipotent over his flock as it is usually considered to be." Now, from the whole of this transaction, of which we obtained a much more circumstantial account than our author has given, we drew a directly opposite inference. Indeed he has omitted a very essential part of it, for, after this verdict, the priest had the assurance and the indecency again to attack Donovan in the very temple of peace, and he was literally turned by force out of the chapel.—"A few days after the action was tried before Judge Day, Donovan, the plaintiff, went to mass, when, on entering the chapel, Father O'Brien flew into a violent rage, and exclaimed against him in the most severe language of reprobation, saying that he was a *heretic*, and *accursed* in the eyes of God and man. He said also, that he would divest himself, that is, take his vestment off, which he did accordingly: and that he would not say mass if Donovan remained in the chapel. At last, having worked up his congregation to a pitch of fanatical fury, he hallooed them at Donovan, whom they assaulted, and forcibly dragged out of the chapel. Father O'Brien was indicted for, and convicted of, this gross breach of the peace, at the last quarter sessions for the county of Cork, when it was at the same time proved, that this insolent priest denounced from his altar the sister-in-law of Donovan *."

How Mr. Carr came to omit this very essential part of the case, which he professes to state impartially, it would be difficult to know, if we were not fully aware that he must speak, as we have before observed, not from his personal knowledge, but from the information of others. A few pages farther, he remarks:—

"It is with uncommon satisfaction that I am enabled to state, from *indubitable authority*," (no doubt the same authority whence he derived the garbled account of the dispute between Donovan and O'Brien), "that, with an exception to the oppressive case of Donovan before stated *(a solitary instance)*, the Catholic Clergy in this city (Cork) and throughout the province, are, by their public and private virtue and deportment, eminently entitled to the thanks and *admiration* of the Government. In the discharge of their high avocations, they have laboured to remove the prejudices of the poor, and unenlightened Catholic, have placed his religious happiness on the side of his social duties, and united his faith to the repose of his country."

We heartily wish that we could subscribe to the truth of this state-

* See the Appendix to the Anti-Jacobin Review, vol. xxii. page 507, *et seq.*

ment

ment, but, unfortunately, *we* are enabled, from authority at least as respectable as that from which our author derived his information, to give it an unequivocal contradiction. If Mr. Carr will take the trouble to refer to that Number of our Review from which the above extract is taken, he will there find a letter from a freeholder of this very county, which contains a number of particular facts, in opposition to his general assertions; and he will plainly perceive that the case of Donovan is *not* "a *solitary* instance." The concluding sentence of the article, which contains that letter, we shall quote.

"We have now shewn the reader the terrific effects of excommunication in the Romish Church, at different periods; and *the unbounded influence* which it gave the clergy, at all times, *is enjoyed in the highest degree by the Irish priests at* THIS TIME. If a Catholic priest adheres strictly to the canonical oath, which he takes at his ordination, he must bear eternal and deep-rooted hatred to a Protestant state; for he swears 'to receive and profess the sacred canons and general councils, particularly that of Trent,' which recognizes and sanctions all the impious and blasphemous doctrines of the 4th Lateran council. That they do faithfully adhere to this oath, we have the most unquestionable proofs, by their having acted as instigators and incendiaries, in all the rebellions, which have agitated Ireland for above two centuries. While the mass of the Irish Roman Catholics yield implicit obedience to their spiritual pastors, who profess such principles, we appeal to the British public, whether it will be safe to trust them with political power, or to give them an opportunity of making laws for a Protestant establishment, which they are bound to subvert by the fundamental principles of their religion."

This account, from one who speaks from *personal knowledge* and not from hearsay, places the flaming panegyric of Mr. Carr in a very prominent, but not a very respectable, point of view. We must here observe, *en passant*, that one part of the eulogy but ill accords with a subsequent declaration of our author, who, in page 511, speaking of the lower Irish generally, says, "sentiments of honour have never been instilled into him; and a spirit of just and social pride, (of) improvement, and (of) enterprize, have (has) never opened upon him. The poor Irishman looks around him, and sees a frightful void between him and those who, in well-regulated communities, ought to be separated from each other by those gentle shades of colouring that unite the brown russet to the imperial purple."—Now, if the priests "have laboured to remove the prejudices of the poor and unenlightened, have placed his religious happiness on the side of his social duties, and united his faith to the repose of his country,"—our author's subsequent declaration of their character cannot be just or accurate. By placing his religious happiness on the side of his social duties (an expression not very correct, nor very intelligible) we must understand him to mean, that the priests have taught their followers to consider the observance of their social duties as necessary to their religious happiness; in order to teach them this, they must, in the first instance, have explained to them the nature and extent of their social duties, (including

ing, we suppose, the duties of subjects to their sovereign), and secondly, must have impressed them with a conviction of the necessity of discharging these duties in order to obtain eternal happiness. If, then, this has been done, with what propriety can it be *said*, that sentiments of honour have never been instilled into them; and a spirit of just and social pride and of improvement has never opened upon them?—

In his general remarks, at the close of the volume, Mr. Carr again adverts to the spirit of *proselytism* which, he says, characterizes the Government of Ireland, and bestows too or three pages of declamation, for we cannot call it reasoning, in order to prove, as far as we can discover his object, the necessity of establishing Popish schools, and of making a provision for the Popish clergy. He thinks that the latter should be put on the same footing with the Dissenting ministers, who receive an annual allowance from our Government. Where he discovered the *spirit* of *proselytism* which gives him so much uneasiness, and why, if it existed, a Member of the Church of England, as we conclude Mr. Carr to be, should be alarmed at it, we are equally at a loss to conjecture. Certain it is, that the present Government of Ireland, whose *liberality* and *wisdom* he praises without measure, has displayed nothing of such a spirit; and equally certain is it that the last viceroy afforded no encouragement to *Protestant* proselytism. The latter, on the contrary, disgusted every loyal Protestant by his marked partiality to the Romanists; and it is notorious that, in one instance, he persecuted one of the King's best Protestant subjects, in order to flatter and court the Papists! The former, though less prone to persecution, is certainly not more disposed to make proselytes;—Indeed, Mr. Carr himself observes, "an Englishman who has never visited Ireland would perhaps be surprized to hear that Catholic priests of high rank;"—Dr. Troy, for instance, whose father kept a whisky shop, in one of the meanest parts of Dublin, and who has no rank but what he has received from the Pope, now the basest of Buonaparte's minions—"are frequently honoured with invitations to the Castle, and are noticed with the gracious attentions which are due to their character by the representative of majesty." This is very like the spirit of proselytism! But what will possibly surprize an Englishman more, will be to hear, that the representative of majesty, of a *Protestant* King, has issued his orders, to all persons within the sphere of his influence, *not to write against Popery*, and has made his *Chaplain*, a Protestant clergyman, the herald of his pleasure, upon this occasion! And this representative, too, is a *whig*, who admires King William, annually celebrates the Revolution, and fervently joins in the convivial wish that "the Princes of the House of Brunswick may never forget the principles that placed their ancestors on the throne!!!" And what were these principles, but the principles of resistance to Popery, which it was the boast of the whigs to oppose and to crush in every possible way! And are we destined silently to contemplate the contradiction and inconsistency which

strongly mark so many of the public characters of the present day! Will no one raise the voice of honest indignation against them; and explain to the world the glaring difference between the principles which they profess and the practices which they pursue?—If so, England is sunk indeed; all her spirit; all her enegy is gone; and her present apathy may reduce our posterity, at no very remote period, (less than *ten* centuries) to the necessity of effecting another *reformation*, and another *revolution!* That there are circumstances in the present times to justify serious apprehensions for the safety of the established church, must be obvious to every man of observation and reflection. If the members of that church, then, will not combine their efforts to avert the impending danger; if they will not employ the instruments which a protecting Providence has placed in their hands for repelling the insidious attacks of Popery, on the one hand, and the united assaults of fanaticism and profligacy, on the other, they will be guilty of a most scandalous neglect of duty, and will richly deserve to lose the vast benefits which they at present enjoy, in the possession of a pure faith and of a Protestant King. We have now done with Mr. Carr's thoughts on religion; on which subject we strenuously advise him never more to employ his pen.

Our author's excursion to the celebrated Lake of Killarney, affords him an opportunity of introducing an anecdote of Lord Castlereagh, highly honourable to that nobleman's humanity.

"In the season of 1787, as the present Lord Castlereagh, then Mr. Stewart, was enjoying the pleasure of an aquatic excursion with his schoolfellow and friend, Mr. Sturrock, near Castle-Stewart, the seat of his Lordship's father, the Earl of Londonderry, unaccompanied by any other person, a violent squall of wind upset the boat, at the distance of two miles at least from shore. Lord Castlereagh, who was an excellent swimmer, recollecting that Mr. Sturrock could not swim, immediately on the boat sinking directed his attention to his friend, swam to him, placed a piece of a broken oar under his breast, recommended him, with the most encouraging composure and presence of mind, to remain as long as he could on this piece of timber, and when fatigued to turn himself on his back, which he showed him how to effect by placing himself in that position. He continued swimming near his friend, occasionally raising his hands, in the hope that some one might discover their perilous situation. Mr. Sturrock, father to the young friend of Lord Castlereagh, and Mr. Clealand, his Lordship's tutor, had been looking at the boat previous to the squall, which they had taken shelter from in a temple in the gardens of Mount Stewart. Upon the storm subsiding these gentlemen quitted the place, immediately missed the boat, and concluded that she was lost. Most providentially they found in the harbour a small boat, into which they sprang, with feelings which it would be in vain to describe, and after rowing with all their vigour for a mile and a half, they at last discovered, as the waves rose and fell, a hat, and not far from it a hand waving; they redoubled their exertion, and came up to Lord Castlereagh, who implored them not to mind him, but instantly to go to his companion. 'Never mind me,' said his Lordship, 'for God's sake go to Sturrock, or he

he will be lost; leave me, I think can support myself till you return." They accordingly left him, and arrived at the critical moment when his young friend had just risen, after sinking the first time, and seizing him by his hair, they drew him quite senseless and exhausted into the boat—another minute, and all would have been over. They then returned to his Lordship and rescued him also. I leave the reader to imagine the alternate agony and joy, which must have characterized the whole of this awful and impressive scene."

Mr. Carr, on the authority of Mr. Whitelaw, rates the population of Ireland at *five millions*; this may be accurate enough, but it proves a great increase, which is by no means compatible with that systematized *oppression* which he represents the people of Ireland to labour under, and all its consequent misery. He is certainly incorrect in estimating the Romanists at *two-thirds* of the whole population; when, by authentic documents, published by Dr. Duigenan, to which Mr. Carr appears to be a perfect stranger, it has been made evident that the proportion of Romanists to Protestants is not more than *five* to *three*.

At Kilkenny our author met with a company of gentlemen Dramatists, who levied contributions on the public for charitable purposes. These efforts of humanity drew forth the following effusion from his benevolent muse.

" Amid the ruins of monastic gloom,
Where Nore's translucent waters glide along,
Genius and Wealth have rais'd the tasteful dome,
Yet not alone for Fashion's brilliant throng.

" In Virtue's cause they take a nobler aim:
'Tis theirs in sweetest harmony to blend
Wit with compassion, tenderness with fame:
Pleasure the means, beneficence the end.

" There, if the tear on beauty's cheek appears,
(Form'd by the mournful Muse's mimic sigh),
Fast as it falls, a kindred drop it bears,
More sadly shed for genuine misery.

" Nor, if the laughter-loving nymph delight,
Does the reviving transport perish there;
Still, still with Pity's radiance doubly bright,
Its smiles shed sunshine on the cheek of care.

" So if Pomona's golden fruit descend,
Shook by some breeze into the lake below
Quick will *the dimple which it forms extend,*
Till all around the joyous circles flow.

" Blest be the teas'ning mind, the social zeal,
That *here* bids Folly from the stage retire;
And while it teaches us to think, to feel,
Bids us in tears our godlike bard admire.

" Thus aided, see his rescued genius spring,
Again he pours the frenzy of his song;
With every *feather in his eagle's wing*,
Once more in majesty he soars along.

" Oft deck'd with smiles, his spirit shall explore,
Erin! thy beauteous vales, and classic ground:
And every ripple of thy winding Nore,
To him shall sweetly, as his Avon's, sound."

Towards the close of his book Mr. Carr delivers one of the most unqualified, and, truth compels us to say, one of the most *undeserved* panegyrics that we ever read. Mr. Grattan is the subject of it; and he is represented by our author, as " a great man—one of the *greatest* orators and *politicians* of the age." We have no objection to have Mr. Grattan's speeches and writings compared with the Letters of Junius, though we think him as incapable of composing such Letters, as of writing " God save the King;" but, when we see him held up as the first of statesmen and politicians, we feel it necessary to refresh the memory of the public, and of Mr. Carr himself, on whose eulogy we shall say nothing more, but request that the author will, in a subsequent edition, accompany it with the following extract from the

" *Report from the Committee of Secrecy of the House of Lords, in Ireland, August* 30, 1798.

" Evidence of John Hughes, of Belfast, one of the principal rebels:

" Whilst he was in Dublin, in April, he dined with Neilson (another rebel) at the Brazen Head. Next day Neilson called him up at five o'clock, and they went to Sweetman's, near Judge Chamberlain's, to breakfast. Sweetman was then in prison, but Neilson lived in his house. Neilson took Sweetman's carriage to Mr. Grattan's, and brought him along with him. When he, Neilson, told him he had something to say to Mr. Grattan in private, and desired him to take a walk in the domain. Neilson, however, introduced him to Mr. Grattan first; and Mr. Grattan ordered a servant to attend him to shew him the grounds. He returned in about half an hour; went into Mr. Grattan's library: Neilson and Grattan were then together. Grattan asked a variety of questions touching the state of the country in the North; how many families had been driven out, and how many houses burnt by the Government or the Orangemen? Grattan said he supposed he was an United Irishman; he said he was. Grattan asked him how many United Irishmen were in the province; he said he reckoned 126,000. Grattan asked how many Orangemen there? He said about 12,000. Grattan made no particular answer. Neilson and he left Grattan's house about twelve in the day; they walked to their carriage, which was at Enniskerry; he asked Neilson what had passed between Grattan and him. Neilson evaded the question, but said generally, that he had gone down to Grattan to ask him whether he would come forward, and that he had sworn him. That Grattan had promised to meet him in Dublin before the next Tuesday. He left Dublin that evening, and returned to Belfast.

" *Q.* You have said that you were introduced to Mr. Grattan by Samuel

muel Neilson, at his house at Tinnehinch, in April last. Recollect yourself, and say whether you can speak with certainty as to that fact?

"*A.* I certainly can. About the 28th of April last I went to Mr. Grattan's house, at Tinnehinch, with Samuel Neilson; on going into the house we were shewn into the library. Neilson introduced me to Mr. Grattan, and I soon after walked out, and left them alone for full half an hour. I saw a printed constitution of the United Irishmen in the room.

"*Q.* Can you say that Mr. Grattan knew it to be the constitution of United Irishmen?

"*A.* I can, for he asked me some questions about it. He asked me also a variety of questions about the state of the North. When we were going away I heard Mr. Grattan tell Neilson, that he would be in town on or before the Tuesday following; and I understood Neilson that Mr. Grattan had visited him in prison, and on our return to town, Neilson told me that he had sworn Mr. Grattan; Neilson and I breakfasted that morning at the country house of Sweetman, who was then in prison, and went from thence to Mr. Grattan's in Sweetman's carriage."

One part of Hughes's evidence is contradicted by another of the traitors, *Neilson*, who says, that he "never did swear Mr. Grattan, nor had he ever said that he swore him;" but he admits that he had had two interviews with Mr. Grattan, at Tinnehinch, in April, 1798, and that he "either shewed Mr. Grattan the last constitution of the Society of United Irishmen, or explained it to him, *and pressed him to come forward.*"

It ought to be remembered, that Mr. Grattan has never, to our knowledge, from that time to the present moment, contradicted the testimony of either of these men. Yet the charge which that testimony involved, was nothing less than *misprision of treason!!!*—Mr. Carr gives *ten quarto pages* of extracts from the speeches of this *first of politicians*; and in the next chapter are *six pages* of extracts from the speeches of Mr. Curran.

In his "*general remarks,*" alluding to the celebration of the Revolution in Dublin, on the 4th of November, our author says:

"This annual commemoration, which I have described, ought, in my humble opinion, to be discontinued; the tendency of it is to remind two-thirds (three-fifths) of the population of Ireland, whom it is the professed object of Government to conciliate and attach, that that day was a day of humiliation to them; and to make the subject as painfully intelligible as possible, the bands of the different regiments which assist in military *gala* at this *offensive* ceremony, play the following tunes—'The Protestant Boys have carried the Day; Croppies lie down; and the Boyne Water.'"

We are rather surprized that Mr. Carr's liberality, and his tenderness for the feelings of the Romanists, does not extend a little farther, and lead him to propose the abolition of sundry oaths, which the Duke of Bedford, and all the Whigs now in office, must have taken, expressive of abhorrence of the impious and idolatrous tenets of the

Church of Rome; and also the erasure from our Liturgy, of a certain *offensive* service, read on the *fifth* of November.

We have delivered our sentiments with becoming freedom on this book; which a regard for truth compels us to say, is infinitely the worst production of Mr. Carr's pen, whether the *matter* or the *manner* of it be considered. Though we have pointed out many objectionable statements, and many untenable positions, we have by no means extracted all the passages which are liable to censure. Instead of giving scope to his own good sense, and offering his own observations, the author has evidently, in a variety of instances, been led away by the information of those to whom he had letters of introduction, and who have artfully contrived to make him the channel for the conveyance of their principles and opinions to the public. This has been the cause of much disappointment to us, who, having derived great pleasure from the former publications of Mr. Carr, promised ourselves, if not equal, at least considerable, satisfaction from his "Stranger in Ireland;" a title which is, in many respects, particularly appropriate to the book. The style, too, is slovenly, and the language incorrect.—Several instances of these defects we have marked in transcribing the quotations; and the following, in addition, will suffice to justify the charge. "Provided that Monarch *would have* permitted them *to have been* (to be) governed," &c. page 309. "The woods of Ireland once abounded with wolves, which were hunted by a peculiar breed of dogs, now nearly extinct, *called after their own names*," page 312. He *means* to say, called after the names of the wolves, that is, *wolf-dogs:* and not after *their own* names. "I much regretted that my time would not admit of my visiting Castle Forbes, to pay my respects to Lady Granard, another daughter of the Countess of Moira, of (*to*) whom, as well as of (*to*) her Lord, report awakened the strongest desire of the honour of being personally known *to them*," page 436. The two last words should be omitted; but the construction of the whole sentence, besides the violations of grammar which we have noticed, is extremely aukward. We had marked several other passages, but these are sufficient.

We hope the next time to meet Mr. Carr on ground more favourable for the display of those talents, and of those attainments, with which Nature and education have so bounteously endued him.

Remarks on the Husbandry and Internal Commerce of Bengal. 8vo. Pp. 206. 5s. 6d. Calcutta printed; London reprinted, Blacks and Parry. 1806.

THE growing importance of our Eastern Colonies, arising from their increased extent of territory, and consequently of produce, as well as from the present unsettled state of Europe, renders any publication which throws a light on their internal economy and resources, particularly

particularly interesting. It was with great pleasure, then, that we opened this book to peruse accounts, not of military triumphs, and of conquered countries, but of the progress of those arts which tend to civilize and to nourish man—of the state of agriculture, and of commerce, in a country containing twenty-five millions of inhabitants, and looking to the British Throne for protection and encouragement.

These "Remarks" are divided into Six Chapters, which treat of the general Aspect of Bengal—its Climate, Soil, and Inhabitants—Population—Husbandry—Tenures of Occupants—Property in the Soil—Rents and Duties—Tenures of Free Lands liable for Revenue—Profits of Husbandry—Internal Commerce—Grain, Piece Goods, Saltpetre, and other objects of exportation.

In the Chapter on Population, the author enters into calculations, the result of which is, that the inhabitants of Bengal amount to about twenty-five millions. At the close of it he makes the following reflections:

"The desultory speculations in which we have now indulged, cannot avail to determine accurately the population of these provinces; but they render it not improbable that it has been hitherto under-rated. Undoubtedly it is adequate to undertake greater tillage and more numerous and extensive manufactures than now employ the labour of the Asiatic subjects of Great Britain; but wanting a vent for a greater produce, they have no inducement for greater exertion of industry. If more produce were obtained, while no markets were open for the disposal of it, diligence would be unrewarded. The necessaries of life are cheap, the mode of living simple; and, though the price of labour be low, a subsistence may be earned without the uninterrupted application of industry. Often idle, the peasant and manufacturer may nevertheless subsist. A few individuals might acquire wealth by peculiar exertion; but the nation at large can use no more labour than the demand of the market is found to encourage *. If industry be rouzed, the present population is sufficient to bring into tillage the whole of the waste lands of Bengal and Bihar; and, in most districts, improvement may be expected, whenever new channels of trade are opened to take off more or new produce. Of this we are convinced: aware, however, that the culture does require considerable labour; for, in the common husbandry, the land yields several crops within the year. But needing no manure, except for some articles (and manured for these without labour or expence), the same quantity of land should employ fewer hands in Bengal than in England, since the labours of the husbandman suffer less interruption from the inclemency of seasons †. The improvements,

* "This was the case in France shortly preceding the Revolution, and perhaps in part accelerated that catastrophe.

† "It has been estimated, that there are 40,000,000 of cultivated acres in Great Britain, probably including meadows. If this computation be accurate, two-thirds of the area of Great Britain are productive. We estimate one-third only of Bengal and Bihar to be tilled, but this is exclusive

provements, which are to be expected from a better and more diligent husbandry, may be appreciated after reviewing the present system of agriculture."

The system of husbandry pursued in Bengal is next explained; and it appears to be susceptible of very great improvement, for, at present, it is wonderfully defective; not only in the *mode* of cultivating the land, but even in the instruments employed for the purpose, which must, as it seems to us, at once increase labour, and diminish produce. We are surprized that the East India Company, who are the *chartered sovereigns* of the country, have not supplied a remedy to this evil.—The want of money is stated by the author as the cause of it.

"In agriculture particularly, which is the basis of the prosperity of a country, the want of pecuniary funds is a bar to all improvement.—While, on the contrary, the employment of money in agriculture would introduce large farms, and from these would flow every improvement that is wanted in husbandry; and such improvements must naturally extend from agriculture into every branch of arts and commerce. Without capital and enterprize, improvement can never be obtained. Precept will never inculcate a better husbandry on the humble, unenlightened peasant. It could not, without example, universally persuade a wealthier and better informed class. Positive institutions would be of as little avail. The legislator cannot direct the judgment of his subjects; his business is only to be careful, lest his regulations disturb them in the pursuit of their true interests.

"In Bengal, where the revenue of the state has had the form of land-rent, the management of the public finances has a more immediate influence on agriculture than any other part of the administration. The system, which has been adopted, of withdrawing from direct interference with the occupants, and leaving them to rent their fields from landlords, will contribute to correct the abuses and evils which had formerly rendered the situation of the cultivator precarious. But not having yet produced its full effect, there is still occasion to review the system of finances, under which abuses had grown, and had placed the occupant in a precarious situation, as truly discouraging to agriculture as any circumstance yet noticed: for, without an ascertained interest in the land for a sufficient term of years, no person can have an inducement to venture his capital in husbandry."

This last observation is particularly just; and we are sorry to see that a truth so obvious in itself, and so important in the results to be deduced from it, should be treated with so much neglect, even in England: where great landed proprietors, in too many places, refuse to grant leases to their tenants; by which means, they are sure to obtain

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clusive of pasturage and lays or fallows. In England, it should seem, there are four acres of arable and meadow land for every inhabitant; in Bengal, little more than one acre of tilled ground for every person. The present population, then, is fully adequate to the cultivation of all land that is now waste."

less

less rent for their farms, and the land cannot be properly cultivated; because no tenant in his senses will expend money in improvement, when he is liable to be turned out before he can reap the advantage of it. This is an evil of a most serious nature; originating in a despicable desire of retaining a despotic authority, alike injurious to him who exercises, and to him who is the object of it.

In the fourth chapter, the different species of tenure and of occupancy are explained. But it appears to be a subject not very clearly understood. The tenant generally pays his rent *in kind*, the amount varying from one-third, to one-half, of the produce of the land. Among the productions of the soil of Bengal, which are objects of commerce, are sugar, tobacco, silk, cotton, indigo, and opium. Of the culture of the latter, which is stated not to be a very profitable crop, we have the following account.

"Opium, it is well known, has been monopolised by Government. It is provided in the provinces of Bihar and Benares, and sold in Calcutta by public sale. For many reasons this monopoly seems less exceptionable than any other. It is doubtless a rational object of policy to discourage the internal consumption of a drug, which is so highly pernicious when employed for intoxication. It must not, however, be concealed, that by the effect of the monopoly, Bihar has lost the market of the western countries, which formerly were thence supplied, but which now raise as much as is consumed within their limits, and even furnish some opium to the British provinces. Nevertheless, if the first grower receive, from the monopolist, as equitable payment as the competition of free trade could afford him, the monopoly cannot be deemed a public injury; it only takes, for the benefit of the state, what otherwise would afford gain to a few intermediate traders.

"When the drug was provided by contract, the price paid to the first grower was regulated by the contract made with Government. The contractor gave advances to such peasants as were desirous of undertaking the culture, and received the raw juice of poppy at the rates fixed by his contract. On a medium of these rates, adverting to the quantity which may be estimated on each, the raw opium appears to have been bought at the price of one rupiya for ten sixteenths of a sér, or for one pound and a quarter nearly.

"A learned and very ingenious inquirer estimated the produce of one acre at sixty pounds of opium; but we think he must have been misled by the result of trials on very fertile land in a fortunate season. Such information as we have been able to obtain, has led us to estimate little more than four sérs or eight pounds of opium from a bígha reduced to the standard of four cubits of the pole, or forty yards to the rope; and the cultivator also reaps about seven sérs of seed, which may bring eight anas, if sold for food, or for the oil that may be expressed from it.

"This produce, from a plant which requires a good soil well manured, is by no means equal to the production of similar soils whereon other valuable plants are raised. At the same time it requires more labour and attention: and, in fact, that it is less profitable is apparent from the circumstance of the peasants not *ambitioning* this culture, except in a few situations

situations which are peculiarly favourable to it. In other places they either engage with reluctance, or from motives very different from that of the expectation of profit.

"Many cultivators obtain from the same land a crop of pot-herbs, or some other early produce, before the season of sowing the poppy. It is reckoned a bad practice: whether it be so or not, the labour of the culture is not diminished by having taken an early crop. The land must in either method be thoroughly broken and pulverised, for which purpose it must be ploughed twelve or fifteen times; this work is succeeded by that of disposing the field for irrigation: several weedings, a dressing of manure, and frequent watering, employ much labour; but the most tedious occupation is that of gathering the opium, which, for more than a fortnight, employs several persons in making incisions in each capsule in the evening and scraping off the exuded juice in the morning. If the greater labour be considered, the produce of a bigha of poppy, reckoned at seven rupiyas eight anas, is not more advantageous than the cultivation of corn: even computed at sixteen rupiyas, according to the estimate of produce above quoted, still it is less profitable than sugar-cane and mulberry.

"But, in the culture of opium, there are circumstances which may, and which, in some places, actually do, render it alluring. In estimating the medium produce, we adverted to the accidents of season, to which this delicate plant is particularly liable from insects, wind, hail, or unseasonable rain. The produce seldom squares with the true average, but commonly runs in extremes: while one cultivator is disappointed, another reaps immense gain; one season does not pay the labour of the culture, another, peculiarly fortunate, enriches all the cultivators. This circumstance is well suited to allure man, ever confident of personal good fortune.

"The preparation of the raw opium is under the immediate superintendence of the agent or of the contractor. It consists in evaporating, by exposure to the sun, the watery particles, which are replaced by oil of poppy-seed, to prevent the drying of the resin. The opium is then formed into cakes, and covered with the petals of the poppy; and, when sufficiently dried, it is packed in chests, with fragments of the capsules from which poppy-seeds have been thrashed out.

"This preparation, though simple, requires expert workmen able to detect the many adulterations which are practised on the raw juice. The adulteration of prepared opium is yet more difficult to discover. It has been supposed to be commonly vitiated with an extract from the leaves and stalk of the poppy, and with gum of the mimosa; other foreign admixtures have been conjectured, such as cow-dung, gums, and resins, of various sorts, and parched rice.

"The facility of adulterating opium, and the consequent necessity of precautions against such frauds, are circumstances which would justify the monopoly, were it even objectionable on other considerations. In a free commerce, the quality might probably be more debased to the injury of the export-trade."

Our author contends that a sufficiency of tobacco might be raised in Bengal for the supply of Europe. Surely this is an object well worthy the attention of our Government, who, if we mistake not, will

will soon be reduced to do from necessity, what justice and sound policy should lead them to do; that is to give a decided preference to our own colonies over all foreign states, whether belligerent or neutral; and to open, by that means, new markets for the consumption of our manufactures. What is said on the subject of tobacco is too important to be omitted here.

"Though it require an excellent soil, tobacco might be produced in the greatest abundance to supply the consumption of Europe. Raised cheaply, it would yield a considerable profit to the exporter upon moderate freight. Small experiments have been made. Of their success we are not accurately informed; but we have reason to suppose, that the tobacco of Bengal was not of the quality or had not the preparation which are desired by the European consumer. Yet it cannot be doubted, that, under the immediate direction of persons sufficiently acquainted with the quality that is preferred in foreign markets, tobacco might be raised to suit them at no greater expence than in the present management: and, if it were provided purposely for exportation, it would be invested with a less advance on the original cost, than it can have been yet procured at a market remote from the place of growth, after passing through the hands of intermediate dealers, who trade on small capitals, and who, therefore, need large profits.

"Tobacco might be shipped at the rate of three current rupiyas and a half, or (including every charge for duties and agency in Calcutta) at less than four current rupiyas for a mán. The best tobacco bears a greater but arbitary value; the worst, on the contrary, costs much less: we take the usual price of a middle sort, and suppose that it can be shipped at that rate, and that it could support a competition with the ordinary kinds imported into England from North America.

"One ton, or 27 máns, at four Ct. Rs. per mán, 108 Ct. Rs.				£10	16 0
"Interest and insurance, at fifteen per centum				1	12 6
"Freight payable in England, at six pounds sterling				6	0 0
				£18	8 6
"Sold at thirty shillings per cwt. exclusive of customs and excise		£28	0 0		
"Charges of merchandise, &c. as reckoned by the India Company on other goods, at three per centum		0	14 9		
				27	5 3
Profit				£8	16 9

"If freight must be paid at 15*l.* per ton, a loss would be sustained, unless the tobacco equal the best sorts that are imported from America."

If the reduction of freight from 15*l.* to 6*l.* be practicable, and such advantages would result from it as are here stated, in respect of so many objects, is it not a species of suicide, not to adopt the necessary means

means for its reduction? Sugar, too, may be cultivated in Bengal, to a still greater extent; but it labours under the same disadvantage, in respect to the expence of importation. In respect of this article, indeed, more may be said, on the ground of policy, as the importation of it would interfere with the staple produce of our West India islands. Still it is a matter deserving the most serious consideration.

"From Benares to Rengpúr, from the borders of Asám to those of Catac, there it scarcely a district in Bengal or its dependent provinces wherein the sugar-cane does not flourish. It thrives most especially in the provinces of Benares, Bihar, Rengpúr, Birbhúm, Birbwan, and Médnipúr; it is successfully cultivated in all, and there seem to be no other bounds to the possible production of sugar in Bengal, than the limits of the demand and consequent vend of it. The growth for home-consumption and for the inland trade is vast, and it only needs encouragement to equal the demand of Europe also.

"It is cheaply produced and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost; whereas, in the British West Indies it cannot be afforded for six times that price. So great a disproportion will cease to appear surprising, when the relative circumstances of the two countries shall have been duly weighed and impartially considered. Agriculture is here conducted with most frugal simplicity. The necessaries of life are cheaper in India than in any other commercial country, and cheaper in Bengal than in any other province of India. The simplest diet and most scanty clothing suffice to the peasant, and the price of labour is consequently low. Every implement used in tillage is proportionably cheap, and cattle are neither dear to the purchaser nor expensive to the owner. The preparation of sugar is equally simple and devoid of expense. The manufacture is unincumbered with costly works. His dwelling is a straw hut; his machinery and utensils consist of a mill, constructed on the simplest plan, and a few earthen pots. In short he requires little capital, and is fully rewarded with an inconsiderable advance on the first value of the cane.

"The same advantages do not exist in the West Indies. It is worthy of observation, that the labour of the negro constitutes more than three-fifths of the cost of sugar in Jamaica. So that, if the West Indian planter were even able to substitute straw huts for his expensive buildings, or simple implements and earthen vessels for his intricate machinery and costly apparatus, still the price of labour would be an insuperable bar to a successful competition. Independently of calculation and comparison, it is obvious, that the labour of a slave must be much dearer than that of a freeman, since the original purchase will always form a heavy charge, from which hired labour is exempt. Moreover, the West Indian slave has no incentive for exertion; nor can he be roused to it, by the smart of recent chastisement or the dread of impending punishment.

"Slavery, indeed, is not known in Bengal. Throughout some districts, the labours of husbandry are executed chiefly by bond-servants. In certain provinces, the ploughmen are mostly slaves of the peasants for whom they labour; but, treated by their masters more like hereditary servants,

servants, or like mancipated hinds, than like purchased slaves, they labour with cheerful diligence and unforced zeal.

"In some places, also, the land-holders have a claim to the servitude of thousands among the inhabitants of their estates. This claim, which is seldom enforced, and which in many instances is become wholly obsolete, is founded on some traditional rights acquired many generations ago, in a state of society different from the present: and slaves of this description do in fact enjoy every privilege of a freeman except the name; or, at the worst, they must be considered as villains attached to the glebe, rather than as bondmen labouring for the sole benefit of their owners. Indeed, throughout India, the relation of master and slave appears to impose the duty of protection and cherishment on the master, as much as that of fidelity and obedience on the slave, and their mutual conduct is consistent with the sense of such an obligation; since it is marked with gentleness and indulgence on the one side, and with zeal and loyalty on the other.

"Though we admit the fact, that slaves may be found in Bengal among the labourers in husbandry, yet in most provinces none but freemen are occupied in the business of agriculture. The price of their daily labour, when paid in money, may be justly estimated at little more than one ana sica, but less than two-pence sterling. In cities and large towns the hire of a day-labourer is, indeed, greater; because provisions are there dearer, and the separation of the man from his family renders larger earnings necessary to their support: but, even in the neighbourhood of Calcutta, men may be hired for field-labour at the rate of two rupiyas and a half per mensem, which is equivalent to two-pence half-penny per diem. Compare this with the price of labour in the West Indies, or compare with it the still cheaper hire of labour by a payment in kind, a mode which is customary throughout Bengal. The allowance of grain, usually made to strong labourers, cannot be valued at more than one ana, and does in reality cost the husbandman much less. The average would scarcely exceed a penny half-penny. In short, viewed in every way, labour is six times, perhaps ten times, dearer in the West Indies than in Bengal."

If the advocates for the abolition of the Slave Trade should succeed in their attempts, our Indian colonies will, very soon, be the only place to which we can look, with any degree of certainty, for an adequate supply of this useful article. Cotton is another article which may be supplied, in great quantities, from Bengal; and our author is of opinion, that if the cotton-yarn were imported into this country, a considerable reduction of price would be the consequence. Raw silk is also a material object of attention to the cultivators of that country, the mode of planting the mulberry, the leaves of which form the food of the silk-worm, is thus accurately described.

"To plant a new field, the waste-land is opened with the spade in the month of April; good soil is brought, and enough is thrown on the field to raise it one cubit. The ground is well broken with the plough, and levelled with an implement, which in form resembles a ladder, but which supplies the place of a harrow. The mulberry is planted in October; the slips are cut a span long, and are thrown into a hole and covered from the sun;

sun; they are continually watered until, at the end of a fortnight, they begin to vegetate. They are now transplanted into the field, in holes distant a span from each other, and nearly one span deep; four or five cuttings are placed obliquely in each hole, which is then filled up so as to cover the slips with a finger of earth closely pressed down. So soon as the plants appear in December, or January, the field is weeded. In April, when they are grown to the height of a cubit, they are topped, so as to leave a stem one hand high; otherwise it is thought that the leaves would be bitter and hard, and that the worms would refuse them. A hand-hoeing is now given, and a fortnight afterwards the leaves are ready for use. The plant is then cut down a little above the root, and the silk-worms are fed with the leaves; the field is weeded, if necessary, and another crop is obtained in June, and a third in July; but the leaves only of this last crop are gathered, without cutting the stem, because that operation at so late a season would, it is apprehended, injure the plant. The field is again weeded, and a fourth crop is ready in September: after gathering it, the ground is ploughed four times with two ploughs, and levelled with the implement above-mentioned. In November, a hand-hoeing assists vegetation and accelerates the best crop, which is cut in December; this is followed by a hand-hoeing and weeding, and is succeeded by another crop in March. The same course recommences; and the field, if sufficiently attended and laboured, will continue to be productive during many years."

The mode of feeding the worm, and of preparing the silk, with the expence of the whole course of management, is afterwards explained; by which it appears that the extended cultivation of this object of commerce would be productive of the greatest advantages. In support of the propriety of allowing the importation of cotton-yarn, the author uses the following forcible arguments.

"To a government enlightened as that is, by which British India is administered, it cannot be a trifling consideration to provide employment for the poorest classes. No public provision now exists in these provinces to relieve the wants of the poor and helpless. The only employment in which widows and female orphans, incapacitated for field-labour by sickness or by their rank, can earn a subsistence, is by spinning, and it is the only employment to which the females of a family can apply themselves to maintain the men, if these be disqualified for labour by infirmity or by any other cause. To all it is a resource, which, even though it may not be absolutely necessary for their subsistence, contributes, at least, to relieve the distresses of the poor. Their distresses are certainly great; and among none greater than among the many decayed families which once enjoyed the comforts of life. These are numerous in India; and, whether they be entitled to the particular consideration of government or not, they have certainly a claim on its humanity.

"In this view, it appears essential to encourage an occupation which is the sole resource of the helpless poor. That such encouragement would supply commercial advantages to England, we think can be also proved. For this purpose, it might be shewn that cotton-yarn could be imported into England from Bengal cheaper than cotton-wool. Large quantities of linen

linen and woollen-yarn are admitted, duty free, from Ireland. If it be not considered as injurious to the manufacturing-interest of Great-Britain to permit the importation of linen and woollen-yarn, why discourage that of cotton-yarn from Bengal by a heavy duty, besides all the other impediments which we have so often occasion to notice?"

We confess we can see no reason for the prohibition. These remarks we strongly recommend to all persons who take an interest in the prosperity of our Asiatic commerce, as conveying much useful information, and much wholesome advice.

POETRY.

Signs of the Times; or, A Dialogue in Verse. 8vo. Pp. 46. 1s. 6d. Gower and Smart, Wolverhampton; Longman and Co. London. 1806.

WHEN a satirist takes up his pen in defence of the throne and the altar, to support their friends, and to ridicule or to lash their enemies, he is entitled to the gratitude of all who think that the altar and the throne are the safeguards of society. The bard, whose production is before us, has this object in view; and his efforts to attain it are marked with spirit, ability, sense and genius. In his Preface he observes:

"Our enemies have found by experience, that the citadel is not to be taken by storm. They have therefore changed their mode of attack, and are now busily employed in sapping its foundation. Their efforts are directed against the three great pillars and supports of our Constitution—religion, morality, and obedience to the laws; well knowing that, if these fall, the glorious fabric will soon be humbled in the dust. The civil power, armed with its own laws, and quick and decisive in its operations, has nearly driven its assailants from their intrenchments. The more vulnerable parts, are religion and morality. These are, unfortunately, considered as mere outworks; at least they are certainly less strictly guarded. The adulterer, the seducer of female youth, the drunkard, the sabbath-breaker, and the preacher of heresy and schism, meet with little or no restraint; while the jealous eye of the law traces to his garret the most insignificant libeller of the State; and the strong arm of justice soon brings him to condign punishment."

This is a melancholy, but, we are sorry to say, a true picture; and where the law is either silent or passive, it behoves the press to correct the evil; it is a powerful instrument; it has overturned one Monarchy: may it serve to uphold another; by timely censure of those vices in the highest ranks of society, which, by exciting indignation and contempt, instead of respect and esteem, shake the very pillars of a State, destroy the cement of the fabric, and threaten its entire subversion! But it seems active only in *politics* and *party*, while on the more essential duties of *religion* and *morals*, it is either passive and inert, or actively mischievous.

"Through

"Through the medium of the press, and by the aid of fanatical preachers, our enemies are still endeavouring to loosen the attachment of the people to their religion and its ministers; and very many of those who are often, erroneously, styled better sort of people, are, by their licentious manners, and criminal conformity, unthinkingly leagued with them in the closest alliance. Not only books of science, histories, novels, plays, and poems, but even a treatise on farriery, abound with sneers at the Bible, and with open or concealed ridicule of its holy precepts and doctrines. They endeavour to discredit both the Mosaical history of the fall of man, and the account of his redemption by our Lord and Saviour Jesus Christ. The shield of faith will easily guard the Christian veteran against such attacks. But the wounds which young and inexperienced minds receive from them are incalculable. From them they are supplied with ready made witticisms and objections against Church and State: and they who were accustomed to hear and to obey, suddenly become, in their own esteem, of more understanding than their teachers. A pointed sarcasm against the Gospel, in the midst of a smoothly flowing popular poem, or a high-wrought novel, strikes forcibly upon a mind that is not fixed in the faith: and often turns into a very different channel, that course in which the religious thoughts had been accustomed to flow. Indeed it is placed there for that express purpose.

"Among the baleful productions of the present age, those of the spurious Pindar hold a distinguished rank. The gross manner in which they have ridiculed our beloved Monarch, ought to have blasted for ever their claim to wit. Instead of that, every virtuous and loyal man must reflect with regret, that thousands, for the trifling gratification of an ungenerous laugh, have given a wide circulation to the most gross scurrility against a Sovereign, in whose cause, united with their own, a whole nation is in arms."

The "Dialogue" is between the bookseller and the author, the former deprecating all attacks upon books as hurtful to *trade*; and the latter pointing out their wicked, or their mischievous tendencies. Peter Pindar's works are the first which incur the severe lash of our moral satirist.

"BOOKSELLER.

"But why so captious, since his lyric strains
Are heard but seldom—

"AUTHOR.

"—Still his verse remains:
Verse * that has pav'd as broad a way to treason,
As Modern † Justice, or Paine's Age of Reason.
Tho' weak the shafts of ridicule may be
'Gainst Reason's regular artillery,
Yet, like the reed the wily Indian spits ‡
From brake or bush, it poisons what it hits.

---

* "Verse that should have been burnt by the hands of the common hangman. † "By a modern Philosopher.

‡ "The custom of blowing poisoned darts through hollow reeds, is somewhere recorded: but where, memory does not at present suggest.

How

How soon does virtue sink in his esteem
Who makes, or sees it made, a sportive theme?
Teach men to laugh at God as well as Kings,
To scorn his laws, and scoff at sacred things;
Soon they become, by large and rapid strides,
A horde of Atheists and of Regicides.
E'en smile at Vice, you make its powers expand,
And spread its poison thro' a tainted land.
Thus did the Nation's favouring smiles infuse
Gross impudence; his Priapean Muse
(For raise his merit to what pitch you will
His was pre eminence in writing ill),
Dar'd in low rhymes this well known truth to scan,
"A Monarch has the failings of a man."
But right or wrong to some it matters not,
Give food for laughter, and they care not what.

"BOOKSELLER.

Has he not gain'd a never-dying name?

"AUTHOR.

Yes; doom'd to endless infamy and shame.
Still would his Muse, in lyric strains, I ween,
Have wreath'd lewd laurels round his brow obscene,
Had not brave Gifford—hear vile wits and dread!
Broke at one blow his goose-quill * and his head.
Thus, when the sun on some rank spot of earth,
Gives the gross Phallus Impudicus birth;
A Fungus first, unheeded and unknown
It breeds that humour justly styl'd its own:
Sudden it bursts—the pointed fragments spread,
And forth the Phallus rears its viscous head;
Stronger and stronger then its fumes exhale,
'Till foetid vapours dance upon the gale.
Man turns aside; but flies, on sense intent,
Die in the vapour and increase the scent,
'Till some bold hand shall break its rancorous crown,
And kindly knock the public nuisance down."

Having dismissed this poetaster, he next attacks our novel-writers, and other disseminators of bad principles.

"I always scorned his lyre,
And all that dribbling, scribbling, petty fry,
That crawls in prose, or hops in poetry.
Your love-sick bards, your novel-writing misses,
Who teach e'en babes to dream of nuptial kisses:

* "For which piece of service he has the thanks of every good man and loyal subject. These lines evidently allude to that "drubbing" which Pindar received from the first satirist of this age. Peter has never written with spirit since."

Oh! they're a pest, they fly-blow in the mind
Each virtuous thought, and leave their eggs behind;
The next warm tale, with luscious mischief rife,
Hatches the spawn and calls it into life.
Would they, contented with their own dull sphere,
Beyond their line no longer interfere;
It might be bearable, and one might laugh
To see their volumes, meagre, cut in half,
Where stilted sentiment full dress'd appears,
Wiping, with either hand, the tender tears;
Puling along with blear'd and blubber'd eye
Till the last sad catastrophe draw nigh;
Decorous readers then are grave or gay,
As authors make their heroine away;
They laugh or cry, just as she chance to swing
Her last, in hempen or in silken string.
But my blood boils with more than common rage
To see these paltry scribblers of the age,
Lard their lean lines of sentiment and rant
With scraps of modern philosophic cant,
E'en horse physicians *, quitting sprain and splint,
Burst from the stable, and rush forth in print;
From deep researches into spavins find
God's word a jest, and all his Prophets wind.
Each rhymer now a Machiavel must be,
Each Miss, a critic on our Liturgy.
What! must that fabric our forefathers rear'd,
Admired thro' ages and yet still rever'd,
Fall to the ground! because in tinkling song
Some poet tells us the foundation's wrong?
Must we no longer, on the Gospel plan,
Believe God's mercies shed on fallen man,
Because some Misses, scribbling for the day,
Too proud to learn, and much too proud to pray,
By modern candour and false feeling led,
May dare to censure what they never read?"

Though we cannot agree with our author in the *universality* of his censure of novels, that is, in the extension of his censure to all novels, we must concur with him in his character of the generality of modern productions of that description, the *style* and *manner* of which he has very aptly delineated.

"Loud groans the press with such incongruence,
Outraging Nature, Feeling, Virtue, Sense;

* "Such books as the one here particularly alluded to, should not be made public without an antidote to the poison they contain. The reader who may be desirous of a more intimate acquaintance, is therefore referred to the Anti-Jacobin Review for April, 1803, page 402."

With

With limping lines, each lugging on a brother,
Like hounds ill-coupled tugging at each other;
With prose that flounces at one knows not what,
Like nags between a canter and a trot;
Stuff'd full of mysteries and hair-breadth 'scapes,
Intrigues, adulteries, fornications, rapes,
And scenes so big with giant-wonder fraught,
You'd swear the night-mare had inspired each thought:
Such are the horrors of each goblin'd tale,
They make old Rawhead at himself turn pale *:
Printers, compositors, and devils too,
See, as they print, their office lamps burn blue,
And hear (for conscience will be heard at last),
Groans of starv'd authors howling in each blast.
Priests of his orgies! solely did you own
Grim-visag'd Moloch's God of Terror's throne,
In calm contempt your offspring might expire,
This hand should help to pass them thro' the fire:
But since your wreaths, obscenely, will entwine
Not Moloch's only, but Priapus' shrine;
Bold indignation shall inspire my Muse,
And give that ardour, Nature may refuse.
Shame on the times! that each lewd book should find
Access so easy to the female mind;
Books, which so far all decency exceed,
That common modesty should blush to read.
To stop their progress what can now suffice?
Alas! not Argus with his hundred eyes.
Some *trusty servant* will to Miss convey
The high-wrought novel, or indecent play;
Or send them out, I've known it to be fact,
Like Sir John Falstaff, in foul linen pack'd.
Who traffic thus, whate'er their bodies be,
Have minds with little left of chastity.
In Christian minds such books as those, I trust,
Raise no emotion but supreme disgust.
Foes of the human race! ye fiends who plan
Schemes to accomplish what your sire began;
Debase our men, the ruin is begun:
Corrupt our women, and the work is done.
For then shall burst each social tie that binds
The sacred union of congenial minds;
While vague philanthrophy with subtile art,
Supplants his country in each Briton's heart;

---

* "Quid mirum? ubi illis carminibus stupens
Demittit atras bellua centiceps
Aures, et intorti capillis
Eumenidum recreantur anques?"

Then the lewd orgies of some hell-born sprite
Shall stalk triumphant o'er each Christian rite:
False to our trust, from this devoted shore
Shall fly Religion, to return no more,
And in one chaos of corruption end
The Heav'n-born names of Christian, Patriot, Friend."

The danger of corrupting the morals of women, was very ably displayed in a Sermon, preached by Mr. Norris, at Hackney, and reviewed in one of our former volumes. The illuminati of Germany reduced the plan to practice, and found it succeed to the utmost of their wishes. The French philosophists made great use of the women in bringing about the Revolution; but they were ready corrupted to their hands.

Critics next come in for their share of our satirist's censure. It would be a ridiculous affectation of humility in us, one of the chief objects of whose work it was to expose the scandalous partiality, and unprincipled conduct of the critics of the day, to disclaim all pretensions to the praise which he bestows on our humble, but well-intended, efforts. We feel that we deserve it; and therefore we shall not hesitate either to extract the passage which contains it, or to subscribe to the justice of his attacks on Reviews, some of which we have fortunately succeeded in suppressing, while we have the satisfaction of knowing that we have greatly restrained the formerly unbridled profligacy and licentiousness of others.

"Fie! fie! remember how with rancorous hate
They laugh'd at, sneer'd at, slander'd Church and State:
Who wrote for either, for his country's weal,
Was doom'd the vengeance of their wrath to feel:
E'en poets, doctors, lawyers, politicians,
And, eke, the fiddlesticks of poor musicians,
That chanc'd but yearly, in the courtly mode,
To scrape in concert with a birth-day ode.
As they who hold the brush and colours paint
What interest leads a devil or a saint;
As they who objects through claude glasses view,
Can turn to crimson what in fact is blue;
E'en so each volume varies in its hues,
Just as your Critics spectacles may chuse;
Chromatic lenses! that refract with ease
And throw on objects just what shade they please.
The gaping lad fresh from the North, or South,
Not more mistakes the gaping Bull-and-Mouth,
Than he who fancies in their works to find
Aught like the transcript of an author's mind.
Long did they rule with more than iron rod,
While timid authors trembled at their nod:
E'en Pindar trembled, lest their misplac'd aid
Should paint him virtuous *, and destroy his trade.

* "Pindar's wit receives much of its point from that air of looseness of morals and irreligion which pervades his poetry; as well as from that cool impudence with which he expresses himself."

First,

First, daring wight, the British Critic rose
To measure pens with such a host of foes:
Tho' right its tenets, tho' well meant its zeal
Few heed its praises, few its censures feel,
Since, *now and then*, an ill-directed blow
Knocks down a friend in aiming at a foe.
But when, undaunted, high above the rest,
With Cato's spirit, and a Briton's breast,
The Anti-Jacobin * display'd his banners,
How soon the Monthly mended in its manners!
Now fall'n its crest, now chang'd its lofty note,
Its utmost effort is—to sneer,—misquote;
Or, if it better serve *the good old end*,
Point the blunt arrow of some feebler friend,
And eke its broken feathers with an imp;
For bawds past sinning condescend to pimp.
Thus have I seen a spider, huge, belay
Her slender cords across some narrow way,
Where flies unnumbered fell beneath her jaw
To cram her venom'd, swoln, insatiate maw;
But when some wasp with bold undaunted wing,
Burst her flim web, and shew'd that he could sting,
Slink to her hole; then just crawl out and try
To splice a cobweb for some unarm'd fly.
Still Orthodoxy is Ithuriel's spear,
It makes the Monthly's cloven foot appear;
Name but a Bishop,—strait its fingers itch
To give his Lawn a Presbyterian twitch:
Each rhyming Deacon, or prose-writing priest
'Scapes not without a rap or two at least.
Full on thy head, poor Analytical,
The Anti-Jacobin a blow let fall:
Yet safe thy head, for nature, ever kind,
Crested that over with a seven-fold rind †,
Thy gaping friends no anodyne impart ‡,
But left thee dying of a broken heart §.
Sick is the Critical; sore sick;—and must
With thee be soon laid side-long in that dust

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* "Besides the Anti-Jacobin and the British Critic, there are some other Reviews and periodical works decidedly in favour of our Constitution in Church and State; and strenuous in the support of religion and morality; such as the Orthodox Churchman's Magazine, &c. &c."

† "Επταβοειον."

‡ "In a periodical publication, of a spirit congenial to the Analytical Review, it was made a matter of wonder "why such a Review, supported by gentlemen of acknowledged learning and abilities, should gradually decline." The above information must therefore be peculiarly gratifying, as it fully removes all cause for wonder."

§ "By which disease it departed this life, A. D. 1799."

Which, sexton grim, Oblivion o'er each breast
Shall throw, thrice throw, to lay your spirits to rest."

The bookseller, enraged at this abuse of works of every description, recommends him, if he is determined to satirize, to make the stage the vehicle of his satire. Upon which our author exclaims:

— "What! the play-house mend us?
From such morality good Lord defend us?
Cast but an eye upon your boasted stage—
(Who write for that will write to please the age,
Will paint such Women as most men desire,
Such glowing Heroes as the fair admire)
Mark the broad grin at each unseemly tale,
Whilst the eye sparkles underneath the veil;
Hear the loud buz that speaks the applause of man,
Mix'd with sly plaudits of the ruffling fan.
With bursts of thunder when the Boxes roar,
And the huge fabric trembles to its floor,
What is the object? is it virtue's cause
That always raises such immense applause?
Is it chastisement on his impious head
Who dares to violate the marriage bed?
Or yet on his who robs his Father's bank
To hire some strumpet of superior rank?—
The rake is grac'd with every winning art,
A polish'd manner, and 'extreme good heart.'
The husband leads a moping, churlish life,—
Perhaps, with reason, jealous of his wife.
The spendthrift, generous, ever apt to dole
In deeds of alms that very cash he stole.
The Father storing thousands every year,
Yet close, penurious, and amazing queer.
By drawing characters extremely nice,
With cobweb virtues and substantial vice,
Painting the husband and bamboozled sire
With awkward manners and uncouth attire,
Does not the Drama rather strive to make
Favourites of both the spendthrift and the rake?
O! virtuous patterns of your moral stage!
O! rare examples for the rising age!
Whence they may learn such modern truths as these,
Gain easy manners, be what else you please:
O! school for morals! O! pure ethic college,
Where modest women gain immodest knowledge;
Where bashful virgins learn to grow less nice,
And bronze their features in the blaze of vice;
Fresh from the nursery, there the blushing maid
May see the price * of prostitution paid;

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* "Not to mention others, there is a scene in the farce of the Citizen so truly disgusting, that it is wonderful *a virtuous and religious people*, should bear a second repetition of it."

Ogled

Ogled by bullies and fat bawds, may sit
Three hours to hear obscenity * for wit."

The notes at the end of the book exhibit much good sense and sound judgment, on religious and moral subjects; and reflect great credit on the author, as a man and a Christian. The anecdote respecting the novel means adopted for promoting the circulation of a profligate novel, is curious.

"'Like Sir John Falstaff, in foul linen packed.'

"This was literally the case with that quintessence of senatorial wisdom 'the Monk.' The play-bill of a strolling company conveys the following important information to the wives and daughters in the neighbourhood. 'Theatre, ———, on Monday will be presented, the Drama of the Castle Spectre, *written by Mr. Lewis*, M. P. *author of the celebrated novel of the Monk, &c.*'—Celebrated truly! Thus does one nuisance † puff off another. And hence the young ladies in the neighbourhood not only go to see the Castle Spectre, but call at the circulating library for *the celebrated novel of the Monk.* You scarcely enter a house, where there are young women, but you see the most despicable trash, under the denomination of a novel, lying upon the chimney-piece. Whoever reads *the celebrated novel of the Monk,* written by an M. P. and at the same time reflects that M. P. means a Senator, a Counsellor, a Legislator of a nation which boasts of possessing, in its purest form, that blessed religion which imperiously forbids all approaches towards evil:—The M. P. in the present instance, must forcibly remind him of the adage 'Monachum non facit cucullus.'"

Calista; or, a Picture of Modern Life. A Poem, in three parts. By Luke Booker, LL. D. 4to. Pp. 32. 2s. 6d. Button and Son.

MR. Booker's muse is honourably enlisted in the same service as the muse whose moral effusions were noticed in the preceding article. The story of Calista is simply this. She becomes the wife of an officer who, compelled to go on foreign service, leaves her at home; when she contracts a love for dissipation, and becomes a *fashionable* woman. A passion for gaming is soon contracted; she loses beyond her means of payment, and her honour discharges the debt. Ce n'est que le premier pas qui coute. The guilty intercourse with her infamous seducer continues; she is soon prevailed on to elope with him; she quits her children and her home; and embarks, with the villain, for Ireland. Overtaken by a storm, the vessel is dashed on a rock; a boat from the neighbouring shore pushes off to its relief;—it reaches the barren spot on which the terrified passengers had landed for safety;—Calista marks its approach, and, on seeing her husband spring out of it, she shrieks and plunges into the sea. Her distracted husband addresses her seducer—a duel ensues; the former falls—and the latter adds murder to the crime of adultery. Such is the story, the basis of which, we lament to say, is not formed of *fictitious* materials. The examples of profligate gamesters first cheating, and afterwards debauching, the wives of their *friends* are, unhappily, but too numerous. A signal instance of such conduct is to be found among the new associates of the present pre-

* "Blasphemy and profane-swearing might be added, would the verse admit."

† "Strolling Players."

mier. The tale is told with a simplicity, and an energy well suited to the subject; and many religious and moral precepts are aptly introduced. The following address to an adultress is particularly applicable to one of that description whom we have had too frequent occasion to censure, but who, either encouraged to persevere in her guilty course by the facility with which she obtains *absolution*, or rendered, by habit, callous to crime, and its attendant infamy, boldly stares decency out of countenance, and does not blush to exult in sin. To *her* we say:—

" Hence from thy country,—from detested home,
Let pointing scorn compel thee far to fly;
But not with gentle peace expect to roam:
Go, in some cavern lay thee down and die."

We do not quote, much less *apply*, the concluding lines of this stanza, because we do not think them perfectly compatible with *Christian charity*; and we advise the reverend author seriously to re-consider them. After depicting, in glowing numbers, the direful consequences of *adultery*, he addresses himself to his country, in which, he laments, that this horrible sin, to which, by divine authority no less a punishment, than *exclusion from the Kingdom of Heaven*, is annexed, has become extremely prevalent; and he accuses, and we fear with too much reason, both the press and the stage, of contributing largely to its growth and extension:

" Such mighty Albion! such the baneful crime,
Thy nation, great in arts and arms:
Draws down high vengeance on thy seas and clime;—
Awakening in the virtuous dire alarms:
This oft thy mated dame's unrivall'd charms
Distains with foulest infamy and shame,—
Breaks holy wedlock's bands, and desecrates its name.

" What marvel that is sear'd the public mind?
That beauty's cheek no soft suffusion knows
Resulting from the soul? since unconfin'd,
The tide of vice—a wasting deluge! flows—
From prostituted good the evil grows;
Wide from the press, lo! atheistic lore
Imbued with poison, spreads, where scripture charm'd before.

" More wide that scenic school—the attractive stage,
Conveys the moral curse,—the mental bane,
Which blast the promise of the coming age,—
Blanching adultery's and seduction's stain
With winning guise. Lo! Charity's fair train,
Follow the harlot or seducer vile,
To sap connubial faith, and virtue to beguile."

There is but too much reason for the Bard's complaint. That there are many good and upright men, who, contenting themselves with obedience to such of the commands of God as relate to themselves, think their duty discharged; without reflecting that they are equally bound to exert all the means in their power for rendering others within the sphere of their influence equally good and pious with themselves. Of the responsibility attached

to

to men in this respect, few, alas! are aware; but to such we recommend the following observations of Dr. Booker.

"It is not improbable but many pious persons, (and particularly those possessed of power and influence), are involved in public calamities together with the wicked, on account of their supineness, because they are content with their own individual piety,—not using restraint or coercion to make mankind better. This we know was the cause of Eli's severe visitations; who, as far as concerned himself, was certainly what we denominate a good and pious character, but he was judged guilty of iniquity, because tho e whom he had under his authority made themselves vile, and he *restrained them not.*"

This is a serious lesson, and a necessary one, for there are very many persons of this description, who, good themselves, are too indolent to take any pains to render others so.

Miscellanies in Prose and Verse. By Alexander Molleson. 12mo. Pr. 222. Molleson. Glasgow. 1806.

SEVERAL of these essays have great merit; particularly the essay in prose on *intoxication*, and the poem, entitled "the Sweets of Society." In the former Mr. Molleson deplores, with great feeling, the evils of drunkenness, and expatiates, with great force, on the fatal consequences of the commission of that sin. Knowing, as we unfortunately do, that numbers of literary men are much addicted to it, we shall extract that part of the essay which is particularly addressed to them, in the hope that it will make such an impression on the minds of those who cast their eyes on these pages, as to produce a gradual, and, ultimately, a radical reform.

"Men of real learning and genius sometimes acquire a habit of intoxication; by an intemperate use of that which they used at first only as a desirable recreation. When laborious research and tedious investigation have fatigued their minds, and inclined them to repose, a cheerful glass, in the company of agreeable friends, seems to be a most eligible and agreeable relaxation. Here, however, the limits of temperance and excess are so faintly delineated, that their minds scarcely perceive them; and the pleasing delirium and dissipation of thought, which the use of spirituous liquors occasions, are so alluring, after the intellectual faculties have been on the stretch, that the temptation to intemperance becomes very great. Like the moth that heedlessly flutters around the taper till it is consumed, they enjoy themselves on the verge of intemperance, till they are irresistibly entangled, and scorched in the flames of habitual intoxication. To these men, little more is necessary to be said, than to intreat them to exert the powers of their mind, and weigh well all the consequences of their yielding to this vice, or exposing themselves to its temptations. They may perceive, that by such conduct they will efface, as far as lies in their power, all vestiges of that heavenly image, which was at first imprest on man by his Creator; that, by these means, they will lose all interest in the glorious rewards of the gospel, and be subjected to its tremendous punishments; for it is said in scripture, *that drunkards shall not inherit the Kingdom of God.*"

One literary character of great learning, talents, and genius has very lately fallen a victim to this degrading vice; and we know two others, of considerable eminence, who are strongly addicted to it. To them, and to all

all others who are led away by the same infatuation, we most strenuously recommend the preceding observations. How such men can possibly open the scriptures, and act as if in open defiance of the precepts which they contain, and the denunciations which they hold forth, would be utterly inconceivable, if we were not aware of the perverseness of the human heart, which leads men to grasp at a momentary gratification, though certain, by so doing, to incur the severest punishment; because that punishment appears to them remote, while the gratification is present. Lamentable depravity! thus to risk the loss of eternal happiness for an indulgence at once so trifling and so degrading!

"As the influence of the great is powerful, the obligation on them is strong, to set a good example before mankind; and to shew a proper abhorrence of every deviation from the paths of virtue, especially of a vice the effects of which are so pernicious."—

Let the great, aye, and the very great, attend to this truth, which parasites may conceal or disguise, but which no human art, ingenuity, or power can alter or elude. The author has truly said, that "*drunkards shall not enter the Kingdom of Heaven.*" The passage on which this assertion is evidently founded, is to be seen in the sixth chapter of Saint Paul's First Epistle to the Corinthians; in which we are expressly told that, *fornicators, adulterers*, and *drunkards* shall not inherit the Kingdom of God. If, then, there be, among the great, any who are in the habit both of indulging in *drunkenness*, and of committing *adultery*, let them tremble at this dreadful denunciation of the Apostle at their own two-fold ground of exclusion from the Kingdom of God! If these crimes subjected the persons committing them to solitary confinement for only six months, how much would the dread of incurring it tend to produce its suppression; yet, such is the depravity of our nature, that the fear of incurring the most terrible of all punishments, an *eternity of torment*, from the contemplation of which the mind recoils with horror, will not have the same effect. The *drunkards* and *adulterers*, however, may be sure that no earthly splendour, no rank however elevated, no honours however brilliant, will secure them from the punishment which Divine Authority has proclaimed, and which Divine Justice has prescribed; it is not less certain, than it is dreadful; and distant as the time of meeting it may now appear, a day, an hour may produce it.

"The Sweets of Society," (the poem to which we before alluded), are traced through the two periods of *infancy* and *youth*;—the poetry is good; and the sentiments are in strict unison with religious and virtuous principles.

POLITICS AND POLITICAL ECONOMY.

A Brief Examination into the Increase of the Revenue, Commerce, and Navigation, of Great Britain, during the Administration of the Right Hon. William Pitt; with Allusions to some of the Principal Events which occurred in that Period, and a Sketch of Mr. Pitt's Character. By the Right Hon. George Rose, M. P. 8vo. Pp. 120. 5s. Hatchard. 1806.

HAVING fully reviewed the first part of this Tract, (which was published in 1799) at the time of its appearance, we shall confine our present notice

notice to the additional pages, which bring the various documents and calculations down to the close of the last year. In opening the concluding part of this most useful and valuable publication, the intelligent author observes:

"Having in this and the former pamphlet traced the progressive increase in our Revenue, Manufactures, Commerce, and Navigation, from 1784 to 1799, it was once my intention to carry on the investigation in the same manner to the present time; but I have been prevented from doing so by an apprehension that such a further detail would from its length prevent attention to it. I have however continued the Tables of the Revenue, &c. through Mr. Addington's administration, as well as Mr. Pitt's, to the present time, as highly interesting to all who are anxious for the prosperity of the country. It will from these be seen what the situation of the country was in these respects at the commencement of this year; or in other words, when the present Ministers succeeded to the Government and the reader will be able to compare that with the state in which Mr. Pitt found it when he came into office. It has been shewn in the pamphlet printed in 1792, that when Mr. Pitt succeeded to the head of the Treasury at the end of December 1783, he had it not in his power, owing to the political struggles which then prevailed, to propose any efficient measures till the new Parliament met in May 1784:

"That the income of the permanent taxes was at that time insufficient to pay the charges upon it; of course the whole of the land and malt taxes (about 2,560,000l.) was not applicable to meet the current expences of the country for army, navy, ordnance, miscellaneous services, &c.:

"That the interest of the debt incurred in the American war, then just ended, was - - - - -	£. 4,864,000
"And the taxes imposed to provide for it were so unproductive, that the increase of revenue was only - -	1,755,000
"Leaving a deficiency of - - - - -	£. 3,109,000

"And in addition to the discouragement necessarily resulting from the new taxes being so unproductive, the funds were in a state of the utmost depression: the three per cents which, on the peace of 1763, rose to 95l. never rose higher after the peace of 1783 than 69l. and had fallen in the beginning of 1784 to 56l. at which time the unfunded debt to be provided for amounted to 27,000,000l. exclusive of 2,000,000l. of loyalists debentures.

"Under all these disadvantages and difficulties, it is proved in the same pamphlet, that Mr. Pitt, in less than two years and a half from his entering into office, proposed to Parliament the establishment of a sinking fund of one million annually, which, with the aid of a subsequent improvement in 1792, amounts now to more than eight millions a year; not one shilling of which was diverted by him from the important objects for which it was established, under pressures the most serious the country ever experienced. It would hardly be an exaggeration to say, that to this measure we owe our existence at this time as a nation.

"Let us next look to the unerring evidence of the state of our navigation and commerce at the periods of his coming into office, and at his death.

NAVI-

NAVIGATION.	1784. Tons.	1805. Tons.
" Shipping belonging to Great Britain and her colonies, Ireland not included - - -	1,301,000	2,226,000
" Number of seamen employed in that shipping, in the merchants' service - - - -	101,870	152,642
COMMERCE.	1784.	1805.
" Imports from British colonies, and from possessions in India - - - - -	£. 6,751,000	£. 13,271,000
" Ditto from Ireland - - - -	1,820,000	3,010,000
" Ditto from Foreign countries - -	6,573,000	13,221,000
	15,144,000	29,502,000
1784. " Exports of British manufactures to British possessions - 3,757,000		
—— " to Foreign countries - 7,517,000		
	11,274,000	
" Ditto, 1804. to British possessions - - - - 9,322,000		
" Ditto to Foreign countries - 14,613,000		23,935,000
" Ditto of Foreign merchandize - -	3,846,000	12,227,000
" [The above are the Custom house valuations, according to rules established more than a century ago.]		
" The real value of exports of British manufactures exported in the two periods were	18,603,000	41,068,000
FISHERIES.		
" Value of produce imported - -	127,000	484,000
THE FUNDS.		
" The price of the 3 per cent. consols in a period of profound peace, the beginning of 1784, were - -	$56\frac{7}{8}$ to	$55\frac{1}{8}$
" In December 1805, after thirteen years from the commencement of the war, with an interval of less than two years of feverish peace,	£. 60 to	£. 61"

This state of the funds Mr. Rose partly ascribes to the increased wealth and prosperity of the country, and to the strict adherence to the salutary means adopted for the reduction, and gradual extinction, of the national debt. Mr. Pitt, it is well known, abolished a number of sinecure and patent places, and very considerably reduced the expences of collecting the various branches of the revenue. He also put an end to the practice of purchasing public stores by contracts and commissions, which had been pursued by all the Ministers before him, and which, of course, gave them an immense influence, at the public expence. The purchases, according to Mr. Pitt's plan, were made by the respective boards, and on the beneficial principle of public biddings. In short, there was no scheme or arrangement, which the most ardent patriotism could suggest, or which the most acute, intelligent, and comprehensive mind could devise, for promoting the interest or prosperity of his country, that was not conceived and carried into effect, by this truly great and good man, We shall quote

Mr.

Mr. Rose's sketch of his character, which, very far from betraying the exaggerated statements of partial friendship, falls, in our estimation, much below the truth. As far as it goes, however, it is strictly accurate. And, indeed, no one had a better opportunity of appreciating that character than Mr. Rose, who had the happiness and the honour of enjoying Mr. Pitt's friendship and confidence for the long space of two-and-twenty years.

"To those who enjoyed his intimacy I might safely refer for the proof of his possessing those private virtues and endowments, which, though they may sometimes be accounted foreign to the public character of a statesman, the congenial feelings of Englishmen always dispose them to regard as the best pledges of a Minister's upright administration. Around these in the present case an additional lustre, as well as sacredness, has been thrown by the circumstances of his death; by the manner in which he met it; and by the composure, the fortitude, the resignation, and the religion, which marked his last moments. With a manner somewhat reserved and distant in what might be termed his public deportment, no man was ever better qualified to gain, or more successful in fixing the attachment of his friends, than Mr. Pitt. They saw all the powerful energies of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed or more agreeably promoted, when the paramount duties he conceived himself to owe to the public admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he repelled and withered (as it might be said) the powers of most of his assailants in debate, were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanor, and a playfulness of good humour, which no one ever witnessed without interest, or participated without delight. His mind which, in the grasp and extent of its capacity, seized with a quickness almost intuitive all the most important relations of political power and political œconomy, was not less uncommonly susceptible of all the light and elegant impressions which form the great charm of conversation to cultivated minds.

"This sensibility to the enjoyments of private friendship greatly enhanced the sacrifice he made of every personal indulgence and comfort to a rigid performance of duty to the public; that duty, for the last year of his life, was indeed of the most laborious and unremitting kind. The strength of his attachment to his Sovereign, and the ardour of his zeal for the welfare of his country, led him to forego not only every pleasure and amusement, but almost every pause and relaxation of business necessary to the preservation of *health*, till it was too late, in a frame like his, alas! for the preservation of *life!!* That life he sacrificed to his country, not certainly like another most valuable and illustrious servant of the public, (whose death has been deeply and universally lamented) amidst those animating circumstances in which the incomparable hero often ventured it in battle, and at last resigned it for the most splendid of all his unexampled victories; but with that patriotic self-devotedness which looks for a reward only in its own consciousness of right, and in its own secret sense of virtue.

"The

"The praise of virtue, of honour, and of disinterested purity, whether in public or private character, need scarcely be claimed for his memory; for those, his enemies (if he now has any, which I am unwilling to believe, although some are frequently endeavouring to depreciate his merits) will not venture to deny; and his country, in whose cause they were exercised to the last, will know how to value and record them. That they should be so valued and recorded is important on every principle of justice to the individual and of benefit to the community. To an upright Minister in Great Britain, zealous for the interest and honour of his country, there is no reward of profit, emolument, or patronage, which can be esteemed a compensation for the labours, the privations, the anxieties, or the dangers of his situation: it is in the approbation of his Sovereign, and in the suffrage of his countrymen, added to his own conviction of having done every thing to deserve it, that he must look for that reward which is to console him for all the cares and troubles of his station; the opposition of rivals; the misrepresentation of enemies; the desertion or peevishness of friends; and sometimes the mistaken censures of the people. 'Tis the honourable ambition that looks beyond the present time that must create, encourage, and support a virtuous and enlightened statesman;—that must confer on his mind the uprightness and purity that rise above all self-advantage; the courage that guards the state from foreign hostility or internal faction; the firmness that must often resist the wishes, to ensure the safety, of the people.

"This is the legitimate ambition of a statesman; and that Mr. Pitt possessed it his friends are convinced; but he has been sometimes accused (by those who, although their opposition was active and systematic, yet knew how to honour the man) of a less laudable and less patriotic ambition, that wished 'to reign alone,' to exclude from the participation of office and of power other men, whose counsels might have assisted him to guide the country amidst its difficulties and embarrassments, or might have contributed to its safety in the hour of its danger. It is, however, perfectly well known to some of the highest characters in the kingdom, that Mr. Pitt, after the resignation of Mr. Addington, in the summer of 1804, was most anxiously desirous that Lord Grenville and Mr. Fox should form a part of the new Administration, and pressed their admission into office in that quarter, where only such earnestness could be effectual; conceiving the forming a strong Government as important to the public welfare, and as calculated to call forth the united talents, as well as the utmost resources of the Empire: in which endeavour he persisted till within a few months of his death. I am aware of the delicacy of such a statement, but I am bold in the certainty of its truth. My profound respect for those by whom such averment, if false, might be contradicted, would not suffer me to make it, were it not called for to do justice to that great and virtuous statesman, whose unrivalled qualities, both in private and in public life, will ever be in my recollection—

"'Dum memor ipse mei, dum spiritus hos regit artus.'"

In a Table annexed to this tract, is an estimate of the comparative expence of maintaining troops, *in* and *out of* barracks. As so much clamour and misrepresentation were heard about the establishment of barracks, at the period of their erection, it may not be amiss to state, from this Table, that the expence of a regiment of cavalry of 675 men and officers, in camp for

160 days (the usual time) is 11,200l.; whereas in barracks it amounts only to 4,123l. so that there is a saving to the public of 7,077l. in every regiment of cavalry. The expence of a regiment of infantry, of 726 men, for the same period, in camp, is 3,516l.; and in barracks only 1000l. producing a saving of 2,516l. The saving, in twelve regiments of cavalry, which must have been encamped if barracks had not been provided for them, is 84,923l.; and in 128 regiments of infantry 321,920l. making a total of saving, in 160 days, 406,843l. The total *annual* saving, from the barrack establishment, is stated to be 437,409l. 6s. 9d.

The perusal of this tract must afford the greatest satisfaction to every man who wishes well to his country.

A Letter to the Right Hon. William Windham, on the Defence of the Country, at the present Crisis. By Lieutenant-General Money. 8vo. Pr. 76. 2s. 6d. Norwich printed; Egerton, London. 1806.

GENERAL MONEY is one of those who think that an invasion of this Country *may* take place, and that it *may* so far succeed as that the enemy *may* secure a landing; and he therefore is of opinion that every precaution which prudence can suggest should be adopted, with a view to avert the evil consequences of such an event. He first contends, that, should the enemy land, and throw up entrenchments on the coast for the defence of his camp, properly supplied with artillery, it would be folly to attack him in such a position. And he next insists on the necessity of throwing up Martello towers, at proper distances, on the great roads by which he must approach the metropolis, in order to retard his progress, and to harrass him on his march. He then insists on the necessity of forming an entrenched camp, for the protection of the capital, extending from Lambeth, by Dulwich Hill, Pig Hill, Beckenham, and Shooter's Hill, to Woolwich. This, he says, would protect London, in the event of a defeat of our troops by the enemy, after their landing. He offers many other suggestions, all subordinate to his main object, which he presses with great earnestness on the attention of his Majesty's Ministers. The General affirms, that cavalry would be of no use in the defence of the country, and recommends that they should be all dismounted. Without venturing an opinion upon this subject, we shall merely declare our perfect concurrence with him, in the propriety of adopting a dark uniform in preference to scarlet; in his declarations respecting the impracticability of concluding a peace at this time; and in his notions respecting the *future* state of the British and French Navies: the latter we shall extract.

"How long we may retain our decided superiority on the ocean, God only knows. The victory of Trafalgar has certainly tended much to confirm it, but my decided opinion is, that the sooner we have a peace the sooner will the enemy be our rival in our own element, the sea. With all his extent of coast, and his influence over other maritime Powers, the creation of a navy will be his first object: he must be sensible that without it he cannot *subjugate* this country, as he virtually has done all the Powers on the Continent. In the course of a few years of peace he will be able to produce three," (aye *six*) "ships to your one, unless your peace establishment equal that which you have at present. Admitting this, where is the use of peace? The expence would be nearly the same. Nor can

you

you accede to any terms, leaving the flotilla at Boulogne, where it is"—the *rot* would, in three or four years, save us the trouble of destroying the flotilla at Boulogne—" and the pride of the enemy will not submit to the removing it, as it would convince Europe he is not so formidable as he wishes to be thought to be. It appears to me that we have no alternative. If we wish to preserve our independence, we must be an armed nation, and continue so. We can make no solid peace for the present; we must await events, and carry on a war of depredation; we must retain no conquests, but such as are of immediate importance; we must, if possible, annihilate the military force of the enemy in the West India Islands: removing such of the inhabitants as choose it, to some of our own Colonies, *abandoning those who remain to the mercy of the negroes*, leaving no men stationary any where."

This last operation, we suspect, would be a dangerous experiment.

A Defence of the Volunteer System, in Opposition to Mr. Windham's Idea of that Force; with Hints for its Improvement. 8vo. Pr. 68. 2s. Hatchard. 1806.

NEXT to a Letter which appeared in Mr. R. Yorke's Weekly Review, this is the ablest defence of the volunteer system which we have yet seen. Mr. Windham, notwithstanding the strength of his attachment to his own peculiar notions, and the extreme ingenuity of his sophistry in support of them, will find very great difficulty in answering many of the arguments, and in overthrowing many of the positions advanced in this very able tract. The author, however, is by no means blind to the defects of the system which he defends. He frankly acknowledges them; and points out the means of curing them. He censures, and with apparent justice, the conduct of many of the inspecting field officers, who instead of instructing the volunteers in their duty, content themselves with receiving honours, which, very frequently, they are not entitled to, and in making a flowery speech to the corps. This, as is justly observed, is not the way to improve the discipline of the volunteers. As to the reform in the army, and the Levy en Masse, the author condemns both, as the vagaries of a speculative mind, pregnant with the most dangerous consequences. In respect of the volunteers, he says:

"If means are taken to appoint active and clever young men to the volunteer corps as officers, and the inspecting generals will open a wider field for their ambition, a very essential difference will very soon be discovered. I hope then to see the men taught all the duties of light troops, and to be made to understand the manner of annoying an enemy in small parties in an enclosed country, as well as to act with steadiness, and correctness in extended lines and deep columns; to see the officers have opportunities of exercising their activity and judgment in all the real points of real service; to see a proper attention paid to the equipment and internal management of the corps; that they be ready upon all occasions to take the field, provided with every article necessary to the performance of their duty, and to the preservation of their health."

The following observations are very just and striking.

"Whatever may be said of the patriotism and loyalty of the people of England, and particularly of the volunteers (and indeed it requires a more

more eloquent pen than mine to do them justice on that score), yet it must be remembered, that it is impossible to bring those feelings into action with full effect, without the pecuniary aid of government. The bulk of the people of any country cannot afford to dedicate their time solely to patriotic pursuits: the immediate necessities of themselves and their families must first be provided for, before the general interests of society can become their care. The man who possesses a cottage and a garden, will probably have as lively an interest in their defence against foreign depredations, as a man who is in the enjoyment of a palace and a domain; but it is only by an union of these men, that their mutual security can be obtained; the latter must administer to the absolute wants of the former, while engaged on their joint service. If we take from the members of any labouring class of society their time, we deprive them of their only means of living *. It is to these men, however, the country must have recourse for its defence in case of invasion. At war with an enemy who can command the resources of a population more than four times our number, it is preposterous to suppose we can be secure by any other means. —Mr. Windham even admits this necessity, enamoured as he is of his favourite regular army, and has recourse to the Levy en Masse.— It is remarkable, by the way, that this Gentleman should have no mediocrity in his ideas; he is always either above or below his subject; he scorns that happy medium which is sought after by all men of real wisdom. His military plan is formed of the two extremities of his means: but what man of sober judgment would quit the volunteer system, even at its most imperfect state, for an armed rabble, without leaders and without any pretensions to regularity? But Mr. Windham must ever be displaying that versatility of genius, of which his admirers are so vain; for my part, I consider that versatility his greatest defect."

This train of argument is pursued, at considerable length, and with considerable spirit. He represents Mr. Windham's plan for arming the people as a mere subterfuge, never seriously intended to be carried into effect, but as meant merely to dispirit the country with "all popular modes of arming." He next considers this scheme in a constitutional point of view, and, pertinently enough, asks:

"What has become of that national jealousy of a standing army which ought to be inherent in every Englishman? Have we forgot the basis of our Constitution? Have we no recollection of the struggles of our ancestors to secure our civil liberties and independence against the encroachments of ambition, and the turbulence of innovation? Where is that spirit fled which dictated our Bill of Rights, and which with so much care revised and amended the Militia Laws, and established that force for our

* The advocates for the *Posse Comitatus*, or *Levy en Masse*, as our best means of defence, seem not to give this point sufficient consideration. It is impossible to call out the population of a country, even for a day, without paying them; and this would be attended with no trifling expence. Suppose a false alarm should be given, we might have half the country to pay a day or two for nothing. What confusion this would create! for there would be no want of claimants on such an occasion. The regularity of volunteer battalions and regiments cannot be subject to inconvenience of this nature.

internal defence, and as a counterpoise to the evils at all times to be apprehended from a standing army? In providing against one danger, let us not create a greater; let us avoid the fatal error of the French nation, who, out of the very materials that were to establish their independence, have suffered a chain to be forged to hold them in perpetual durance."

There is certainly much that is plausible, and not a little that is solid, in this argument; and, applied to other times and other circumstances, it would be unanswerable. But, unhappily, we are placed in a peculiar situation, and have only a choice of evils left us; threatened by such a Power as France, we must have a most formidable military force to oppose to her, or risk the loss of our independence, and even of our political existence as a nation. In this dilemma we have only to *modify* the evil, which is the object of our choice, in a way most consistent with the spirit of our Constitution, that, while we render it as effective as may be, for the repulsion of foreign attacks, it may be as little prejudicial as possible to our domestic liberties. Whether an armed rabble be an evil of this description, may admit of considerable doubt; and certainly opinions will differ, very materially, on the subject. An extension of our militia system, instead of an abridgment of it, appears, at first sight, best calculated to supply a constitutional force; and certainly the new reform in our army seems a most dangerous experiment, and the time chosen for making it most inauspicious. We wish Englishmen never to lose sight of the principle on which the jealousy of a standing army is founded; but, we must observe, that no sober mind can be apprehehensive of the smallest danger from such a force at this period, when, heaven knows, the power of the Crown is *reduced* almost to a shadow!

The author writes with ease, temperance, and energy; and his arguments are entitled to serious attention.

The present Relations of War and Politics between France and Great Britain. Being a Reply to the Insinuations of the French to the Disadvantage of the Military Spirit of the British Nation, stating the Resources derived from its Character, with the Motives for entertaining no Apprehensions from the Enemy; and exemplifying by History the Hostile Disposition of the French towards other Nations, and the Means of resisting it successfully. By John Andrews, LL. D. 8vo. Pr. 116. Robinson. 1806.

DR. ANDREWS enters into an historical disquisition in order to prove, by the example of various nations of antiquity, that a state may be, at once, *commercial* and *military*. Indeed, if the French people were ignorant enough to give credit to the gasconading absurdities of their rulers, the issue of the campaign in Egypt, and the recent meeting between Generals Stuart and Regnier, would afford them lessons of sufficient strength and efficacy to covince them of the falsehood of those who seek to render us objects of *contempt* to them. This pamphlet is extremely well written; the author, in his discussion, shews himself well acquainted with history; and, in his application of facts, as well as in his deductions from the various circumstances which he narrates, proves his ability to profit by the knowledge which he has acquired.

Measures as well as Men: or, the Present and Future Interests of Great Britain; with a Plan for rendering us a Martial, as well as a Commercial, People, and providing a Military Force adequate to the Exigencies of the Empire, and the Security of the United Kingdom. 8vo. Pr. 218. Johnson. 1806.

"Quid dignum tanto feret hic promissor hiatu?"

OF all the works that have hitherto fallen under our inspection as Reviewers, we do not recollect one so exceptionable in every respect, as that now before us. The spirit of philanthropy it affects to breathe, is principally shewn to our implacable enemy; while it pretends to be deeply interested in the cause of religion, it proposes to deprive its ministers of their rights and independence; its zeal for the welfare of the Church of England, leads it to advise her to reconcile himself to the Church of Rome; and the boasted military plan, which is innocent enough, is nothing more or less than that adopted by the Legislature in the last Session of Parliament.

Luckily, however, the poison contained in the work carries its antidote with it, since the execution is as contemptible as the design is wicked, sometimes appearing like the wild ravings of frenzy, and sometimes like the weak effusion of imbecility.

Now to our evidence:

The *sine qua non* of this writer's plan for peace, is the cession of Egypt to France, and the foundation of an Empire in Assyria by Great Britain. After this proposal in the introduction, and which is repeated several times in the body of the work, we meet with the following note, which we confess is beyond our powers of comprehension.

"If we will not adopt such means, and take proper measures to procure this most desirable peace, we must be content with a bad peace. But it is too important not to observe, lest the latter should be our choice, that it would be our advantage to cede Malta even directly to France, rather than to retain it ourselves, in order to prove a continual provocation, and ground of war, as otherwise would be unavoidable. For the possession of Gibraltar, and the conquest of Minorca, or of Malta itself, in our future wars, would enable us to watch sufficiently the naval preparations and the commerce of the eastern shores of France, and Spain, and of Italy, and the Mediterranean at large."

As an instance of this writer's sound policy and pure patriotism, we cite the following proof. After having detailed one of his Utopian plans for ameliorating the morals and enlightening the minds of the people at large, he proceeds to say that one of the happy consequences of it would be, that

"A great majority of the people, instigated by influence, arts of government almost irresistible, and the violence of their passions, would never again be unanimous in supporting a mistaken policy, which either was happily terminated by the battle of Austerlitz, or must necessarily overthrow the British Empire."

Congenial with this is the following bold assertion:

"That France was not the aggressor in the infraction of the treaty of Amiens, that such infraction was not justified on our part by the political motives which induced it; and that the inferior and subsidiary causes assigned for it are of such insufficiency and invalidity, as to supersede the necessity of enumerating them; and that in particular it could answer no purpose, except to inflame the minds of our own people, to abuse with every possible device, and to the grossest extent, the French Emperor as

a Usurper, and the worst of men, this being a question that belonged entirely to the French themselves, and on which they were and are qualified in all respects to determine.

" Our present desperate measures and incessant opposition to the views of France being continued, will at length oblige her, enabled as she is by her great physical strength, to form a superior naval force to that of this country, or at least a navy which may so far outnumber * ours, as to enable her to land armies either in Great Britain, or in Ireland, which we cannot oppose. This, however, is an effort that is unnatural to her, and which she will never attempt, if we will permit her the enjoyment of her rights, and the means of prosperity she may justly claim; and if we do not seek to wrong and oppress her by a maritime ascendancy, which we may always retain, provided we exercise it as seldom as possible, and always according to a wise system of policy."

So much for politics and patriotism, we will now hear the author on the subject of religion:

" It will be greatly our own interest to reconcile our Church with that of Rome, both on account of our foreign concerns, and the influence which the latter still retains in our own empire. It is even impious to oppress the general religion of Ireland, which may be considered as it's established and national religion: and whatever may militate against her improvement, industry, and essential interests, we at length see cannot be accepted before God; but must be diametrically adverse to his religion, which, however diversified, is intended to be the proper instrument of the national perfection of all kingdoms, and of all people, even should they be mistaken most grossly in religion, and be at the same time ignorant and uncivilized."

And again in his address to the clergy:

" But in order that the Christian nations of Europe may more effectually unite in promoting the progress of melioration throughout the World, and influence all other religions and nations in it's favour, you, my countrymen, should industriously accommodate your religious differences with the Romish church; nay, if it were solely on account of the exemplary conduct in respect of religion, which the papal court itself has pursued in modern times; in moderation, condescendence, and politeness, in it's frequent adoption of great and liberal views, and, what at least may show a less violent spirit of bigotry, in propagating and supporting it's religious establishments by policy, rather than by it's doctrines.

" May you thus see the impiety of retaining your tythes, which are now become the most fatal obstructions to industry; and in relinquishing them be convinced, that you must infinitely augment the riches of cultivation, and most effectually contribute to enlarge the revenue of the church!"

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* " Her navy is sure in the end to outnumber ours in a very dangerous manner, even if we destroy three or four fleets more in the present war. Let us also in time consider what advancement the naval energies of her subjects, the courage of whom at sea is sufficiently desperate, may receive in the economical habits and improvements of the country; in new means that may be devised to increase them; in the fertile conceptions of an ingenious and heroic nation; in the incessant efforts and grand views of the emperor; and the accession of new states of unquestionable maritime prowess."—AUTHOR.

We

We have already cited enough to shew both the folly and malignity of this contemptible performance, but having mentioned that hacknied theme of political reformers, the abolition of tythes, we just stop to remark that however this is varnished over by the specious pretence of agricultural improvement, it is obviously intended to operate solely against the prosperity of the Church of England, as we never hear of any attempt either by threats, by persuasion, or by purchase, to prevail on the lay impropriators to give up their tythes, which at least must be equally detrimental to agriculture as those in the hands of the clergy.

Though the author's name is not put to the book, yet from the frequent praises it lavishes on the works of a certain Dr. Edwards, and the great improbability of two persons agreeing so exactly in the same degree and species of absurdity, we are inclined to attribute it to the pen of that gentleman.

DIVINITY.

A Charge delivered to the Clergy of the Diocese of Rochester, in the Year 1806, *and published at their request.* By John Law, D.D. Archdeacon of Rochester. 4to. Pp. 20. Payne. 1806.

IN plain and impressive language, well suited to the solemnity of the occasion, and to the character of the audience, the learned Archdeacon directs the attention of his reverend brethren to the two evils which most threaten the church in these days, the opposite extremes of infidelity and enthusiasm, which, like all other extremes, have a tendency to approximation. For the benefit of Mr. Overton, and his partisans, both in and out of the church, we extract the following passage from this very sensible charge.

" If it should be the endeavour of all who ' profess and call themselves Christians, to hold the faith in unity of spirit, and in the bond of peace,' what is to be thought of the bitter revilings of those, who traduce our labours, and misrepresent our doctrines? Are we not engaged with them in the same common cause? And are we not alike bound with them to convert sinners from the error of their ways? Did we exclude either the righteousness which is of God by faith, or deny the atonement of our offences by means of the sacrifice of the Son of God, the accusations of those who arrogate to themselves the title of Evangelical Preachers might be more excusable. But while the articles of our belief fix our hopes of salvation on the very principles which we are said to decry, we must be strangely inconsistent, if we renounce the efficacy of the propitiation of the Lamb of God.

" Much as we differ from some of our modern sectaries, and whatever cause we may have to lament, not only their needless separation from us, but their unkind censures, we have only to counteract their zeal in withdrawing hearers from their religious assemblies, by persisting strictly in the line of duty. If we can ' approve ourselves as the ministers of God by pureness and knowledge,' we shall take the most effectual means of disarming the hostile efforts both of enthusiasm and infidelity. And however opposite may be their designs, yet the attacks of the enemies to our holy religion cannot be more successfully promoted, than by representing its avowed and legally constituted teachers as perverting the gospel of Christ.

"In the controversy which has been so long agitated, and which has, of late, been revived with peculiar earnestness, the opinions maintained by the members of our church have been so ably defended, that, if sound reasoning and cogent argument can produce conviction, we may assert that we teach 'the truth, as it is in Jesus.' While the disciples of Calvin have claimed the merit of exclusively adhering to the articles of our national faith, we have happily not wanted advocates to disprove their confident boastings. Repeatedly has it been proved, and by no writer more fully and decidedly than by a recent preacher of the Bampton Lectures in the University of Oxford (Dr. Laurence), that the Calvinistical notions of irresistible grace, of predestination, and election to eternal life, and of such a depravity of human nature as precludes the working of any thing that is good, are not consonant with the sentiments of those illustrious men who compiled our articles. Their aim was to effect union, and to avoid, as much as possible, all doubtful disputations. And when, for the sake of conciliation, they ventured into an explanation of the mysterious purposes of the Almighty, they subjoined the salutary caution, 'that we must receive the promises of God, in such wise as they be generally set forth to us in the Holy Scripture." (See Article XVII.) To this sure ground of belief Christians of every denomination are ready to appeal: but in the positive assertion, that the framers of our religious code were under the influence of any peculiar principles, recourse must be had to the times in which they lived, and to the doctrines which they expressly maintained. For the elucidation of this matter of fact, I cannot do better than to refer you to the writer whom I have now mentioned. I might do injustice to the cause, if I attempted to abbreviate his reasonings; and I should intrude too much on your patience, if I entered into the subject so largely as it deserves, or so minutely as to remove doubt. It is sufficient for our vindication, that our liturgy uniformly points out the freedom of the will; that it invariably inculcates the doctrine of universal redemption; and that, though it places our ability to perform an acceptable service principally on the intervening assistance of the Holy Spirit, it ceases not to urge the exertion of every human endeavour. We are far from denying such a depravity of human nature as inclines us to evil. We admit that 'in Adam all died:' but we rejoice, both in the co-operation of heavenly succour to further our efforts; and in the assurance, that 'in Christ all shall be made alive.' In every part of sacred history we read of men who pleased God by their works. When the question was proposed to the immediate descendant of our first parent, 'If thou doest well, shalt thou not be accepted?' what other inference is to be deduced from thence, than that the change wrought by the sin of Adam, much as it might reduce his primeval dignity, did not preclude his offspring from the hope of finding acceptance for good works? It is absurd to suppose that these can be unavailing. They are the surest proofs of the soundness of our faith, and defective as they are, and must be, as well as ineffectual to our salvation, when rested upon wholly in themselves, without any reliance on the merits and mediation of our blessed Redeemer, yet are they the necessary accompaniments of religious belief. Admitting, as we do, that 'there is a law in our members warring against the law of our minds;' yet we deny that the former is so powerful, as absolutely to 'bring us into

into captivity to the law of sin.' If vigilance be not used on our part; if we oppose not strenuously the adversary, who seeketh our destruction; and if we supplicate not devoutly the divine grace, sin will then indeed have dominion over us. But the very assurance, 'that if we resist the devil, he will flee from us;' and the injunction 'to work out our salvation, manifestly imply that much depends on our own exertions; and that to expect the divine assistance, without any efforts to co-operate with it, is a visionary conceit, calculated more to inspire unwarrantable confidence, than to promote either the glory of God, or the good of mankind. In what manner the Holy Spirit influences our actions we presume not to determine. Sufficient is it for us to be assured of his concurring and effectual power; and if we dot earnestly pray for this celestial guidance, we neglect the means divinely appointed to lead us to pertection; and we do 'despite unto the Spirit of Grace.' But to expect any sudden and instantaneous illumination of our minds; or to suppose that the pardon of sin is instantly to be obtained, without serious and assured repentance, are assertions not warranted by the word of God, and may lead to consequences of the most dangerous nature."

We wish that arch-fanatic, Mr. Rowland Hill, and his deluded followers, would seriously attend to these plain, but important truths. While this able divine gives such just cautions respecting the one extreme, he is equally zealous in exhorting his reverend auditors most carefully to avoid the other; and not to allow the pride of human reason to stifle the saving truths, and divine mysteries of the gospel.

"But in repelling the unfriendly accusations of those who are gone out from us, we should take especial care to avoid the justness of their censures. If we adopt the too prevalent mode of recommending Christianity to the judgment of the wise reasoners of this world, by suppressing its mysterious revelations, or by simplifying its precepts in such a manner as to render it a mere code of ordinary morality, we forget of what manner of spirit we should be. In any revelation delivered from heaven, it may well be supposed that there will be truths surpassing our understanding. In precepts relating to human conduct, we may reasonably expect a clear delineation of duty; and in this respect we challenge the infidel to produce, from all his admired writers, such a rule of life as was taught by Him who was 'despised and rejected of men,' but who evinced himself to be 'endued with all power from on high.' But where the nature of the godhead is concerned, we in vain attempt to search it out: we are therefore bound to receive that explanation of it which is delivered by divine authority. It is the province of reason to examine into the actual conveyance of any asserted revelation of the will of God; and if this be established, it behoves the finite wisdom of man to submit implicitly to the doctrines that are taught, how far soever they may exceed his comprehension. And if they who assume to themselves the denomination of rational Christians, will object to such a submission of the understanding, let them dispassionately inquire, whether they are not often as much baffled in their researches into the mode of their own existence, and into a variety of natural causes and effects, as they are in their presumptuous attempts to understand 'all mysteries and all knowledge?'

"Nothing is more common in the present days, than an undue exalta-

tion of the powers of the mind. Great as they are, and efficacious .. tinguishing truth from error, yet are they limited, and are incompeten. to think of the ways of the Lord, in any other manner than in that wherein He has been pleased to represent them. We are called upon both to believe, and to practise what he has taught; and though in this world we may be led to look more to the latter, than to the former (for the good behaviour of mankind is a matter of important and general con. sideration), yet are we never to lose sight of the great things of the di. vine law. In 'contending earnestly for the faith' which we have re. ceived, we are persuaded that we shall more effectually prevent wicked. ness, and encourage virtue, than by recurring to any other directions. And if a love of God is to be excited, what is more likely to promote this, and to stimulate to every return of pious gratitude, than the decla. ration, that 'God so loved us, as to send his only begotten Son into the world to be the propitiation for our sins?"

A Sermon preached in the Parish Church of St. Paul, Covent-Garden, at the Primary Visitation of the Archdeacon of Middlesex, May 20, 1806. By James Cowe, M. A. Vicar of Sunbury. 8vo. Pp. 26. Printed by Nichols. 1806.

IN this discourse, the nature of the clerical office, its origin, its functions, and its importance; with the duties of Christians to their lawful pastors, are briefly stated and duly enforced.

MISCELLANIES.

Strictures on Cobbett's unmanly Observations relative to the Delicate Investigation; and a Reply to the Answer to an Admonitory Letter, to His Royal Highness; containing an Account of the true Cause why the Commissioners' Report has not yet been published, and many other Additional Facts. By the Author of an Admonitory Letter. 8vo. Pp. 32. Tipper and Richards. 1806.

NOT having read Mr. Cobbett's Observations, nor yet the Answer to the Admonitory Letter, we cannot enter fully into the merits of the question at issue between the different parties; we shall, therefore, confine our notice chiefly to the Additional Facts, which our author brings forward. Of his Admonitory Letter we gave an ample account in our last Number: where we delivered our opinion of the merits of the writer, which certainly remains unchanged. Leaving, then, his animadversions on Mr. Cobbett, we come to the following *fact*.

"Papers, purporting to be a Copy of the Report, were delivered to Her Royal Highness about the time mentioned by the *Morning Post* of the 16th of August *. As this copy was not *attested* by the signatures of

* It is reported that a copy thereof was sent to the P——e of W——s, even so early as the middle of July; why, if this were the case, was the delivery of the same to his august Consort so long postponed?

the Noble Commissioners, and as it was delivered most disrespectfully by the Lord C—nc—ll—r's servant (which, contrary to Mr. Cobbett's opinion, I assert could not have been proper), Her Royal Highness conceived herself justified in doubting its authenticity; she therefore wrote a letter to her Royal Uncle, wherein she inquired, if the papers she had received were to be considered the whole of the Report? and entreated that she might be furnished with an *authenticated* copy, at the same time hinting that it was her intention to publish it,"—(an intention which we earnestly implore this much-injured Princess, as well for her own sake, as for the satisfaction of the public, and for the promotion of justice, to execute), " and requesting his Royal permission so to do."—This letter, to prevent any mistake, the Lord Chancellor was requested to deliver, which he accordingly did; and *within these few days*, and *not till then*, a properly attested copy has, in consequence, been delivered; and it was even since then, that some additional papers, reported to have been the *original grounds* of her accusation, were forwarded to her Royal Highness; the whole are now *under* the inspection of Gentlemen, highly distinguished for the profundity of their legal knowledge, and will, in due time, be given to the public.

Now, it is perfectly evident from this statement (admitting its accuracy, which we have not the smallest reason to doubt), that no blame whatever could possibly attach to the illustrious Princess for not publishing the Report sooner. But blame, and very great blame, does attach somewhere, for treating the future Queen of this kingdom with such marked disrespect, as to make a *servant* the bearer of such documents to her. This is an insult which the violated dignity of the nation ought to resent most strongly.

In his reply to Aristides, who appears to be a most contemptible antagonist, the author is very successful. He relates some curious anecdotes of a certain Naval Officer (whose name has been frequently introduced in this disgraceful business) not very honourable to his discipline, sobriety, or truth. Addressing his imbecile adversary, he says:

" You accuse me of slandering the Prince of Wales, whereas I have only admonished him how to avoid becoming the object of slander. You tell me I have produced no proof in support of my charge of apathy and indifference; whereas I have in a note most clearly *stated* my authority, and I rather think the thing is too evident to require additional proof. You also assert that I have not pointed out, who are the persons that ought to be supposed the original instigators of the *infamous* calumny, and yet you condemn me for having accused Sir ———, and Lady ——— of the fact. In short, your inconsistency is only exceeded by your imbecility —your imbecility only by your ignorance and effrontery.

" If you will take the trouble to read my Strictures upon Mr. Cobbett, you may perceive how grossly you were mistaken, in supposing me totally ignorant of the nature of the Commissioners' Report; in the mean time you may rest assured that I know sufficient to warrant my asserting (to warrant me in the assertion), that the *amiable* and illustrious Personage, whose conduct was the subject of investigation, has been *most scandalously* traduced, and that a certain Baronet and his Lady were the chief instigators of the inquiry, which has added nothing to the honour or amiability of their characters. If you ask what authority I have for the latter assertion, suppose

pose I should reply the Baronet's own, would you, bold as you are in falsehood, venture to contradict me? Before you do, I would at any rate advise you to ask Sir ———, if he did not tell a Gentleman, who waited waited upon him very recently upon business not *wholly* unconnected with the ADMONITORY LETTER you have *attempted* to answer, 'that he should have disclosed all he knew relative to the P———ss of W——s, three years back, had he not been advised to the contrary by one of the R——l Dukes; and that *what he had disclosed* was in consequence of conversations which he had himself had with that illustrious Lady, and of letters he had obtained with her signature, which he *believed* were *genuine*.' By what *honourable* means, Sir —— got possession of any genuine letters, written by her Royal Highness, it may possibly puzzle *even your sagacity* to determine."

The author concludes with the assurance that the Report will now most certainly be published. We are happy to hear that this will be the case; from a conviction of the indispensable necessity of such publication. We are sorry, however, to add, that we are persuaded it never would have been published, notwithstanding such necessity, but for the animadversions which have appeared upon the subject. This circumstance shews the importance of a free press, and the great use of it, when ably directed and *virtuously* applied. It would be most happy for the country, if this powerful instrument were as zealously employed in the service of religion and morals, as it is for the purposes of party and politics.

A Practical Guide for the Light Infantry Officer: comprising valuable Extracts from all the most popular Works on the Subject; with further Original Information, and illustrated by a Set of Plates, on an entire new and intelligible Plan, which simplify every Movement and Manœuvre of Light Infantry. By Captain T. H. Cooper, Half Pay 56th Regiment Infantry. Large 8vo. Pr. 104. Egerton. 1806.

THIS most useful and well-written work is dedicated to Mr. Windham, from the motive which appears in the first sentence of the Address to that Minister.

"SIR—They who recollect, with admiration and gratitude, the prophetic wisdom and masterly eloquence which distinguished your senatorial efforts after the Treaty of Amiens, will probably consider it a presumption in me to solicit your notice to the following humble compilation."

Certainly *we* are of the number who *so* recollect Mr. Windham's admirable efforts on that memorable occasion; and who derived from that recollection a confidence that no such peace, at once so disgraceful, and so insecure, as that of Amiens, would be again concluded while *he* had a voice in the Cabinet, though that confidence, we must confess, has been considerably shaken by recent events; *we*, assuredly, do not consider Captain Cooper, nor, we are persuaded, will Mr. Windham consider him, as guilty of the smallest presumption, in dedicating his book to such a patron. For it is a book eminently calculated, by its simplicity and clearness of arrangement, as well as by the accuracy and fullness of the information which it contains, to be eminently useful in improving the discipline

discipline of a most valuable part of the British Army. In his Preface the author thus explains the design of his work:

"The principal design of the following sheets is to exhibit and compress, for the benefit of the British Volunteers, the whole system of Light Infantry Manœuvres, as they are practised by single companies.—It may be said, perhaps, that enough has already been published. But as the author is acquainted with no writer on the subject, whose instructions are not capable of improvement, and as he has collected and arranged all the opinions which are scattered through preceding publications, he hopes that the British Volunteers, and the Light Infantry in general, will accept the good intention of an attempt to bring about what can never become perfect, until authority has established a general rule for the manœuvring of Light Infantry.

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"The author has in these sheets adopted the most simple plan, proceeding step by step, from the very telling off of the company, to the manœuvring and skirmishing; paying due regard to the regulations published by authority, and to the opinions of the best military writers, wherever they appeared applicable to his subject. But as many difficulties may perplex the military student, and the written instructions may prove unintelligible to him, without farther assistance, a set of PLATES has been prepared with great pains and attention, which it is hoped will render the whole perfectly easy and clear."

We have never yet seen any plates so well calculated for the purpose of explanation, as those in this book, which are so ably executed, and so extremely simple and plain, as to be intelligible by the commonest understanding. In the "Introduction" the author gives an historical sketch of the origin and use of light troops. He speaks of "a brigade of light *infantry*, consisting of *horse* artillery, two troops of *light horse*, &c." This may, possibly, be strictly *technical*; but it involves, in the eye of a common reader, a glaring contradiction. *Horse* may be attached to, or serve with, a brigade of *foot*, but it cannot form a part of it, because then, it could no longer, with any attention to propriety of language, be termed a brigade of foot, or infantry.

This Practical Guide cannot fail to be of great service to those for whose use it is principally intended.

Observations on the Mildew, suggested by the Queries of Mr. Arthur Young. By John Egremont, Esq. 8vo. Pp. 36. Hatchard. 1806.

THE indefatigable Secretary to the Board of Agriculture proposed, it seems, the following dozen queries to the farmers, we beg pardon, the *agriculturists*, of the country.

"1. What soils have yielded the crops most affected by the mildew?—2. Have early or late sown crops suffered the most?—3. What situations have been most exposed to it? high and *ventilated* ones, or low and sheltered vales?—4. Have thin or richly sown crops escaped the best? and thin or thick, from other circumstances, drilling, red-worm, &c.?—5. Has the use of old or new seed been attended with any effect?"—Yes, the effect of producing *a* crop most certainly. The question, as it now stands, is imperfect and unintelligible. "6. Have crops on fallows,

or

or *layers*, escaped the best?" We know what *lay*, or, more properly, *ley*, means very well, and that is the word which the Secretary should have used. *Layer* signifies a different thing. If *agriculturists* chuse to employ a language peculiar to themselves, they ought, at least, to supply their readers with a *Glossary*. But, if they mean to assume a right of altering any part of the English language, we shall take leave to deny the existence of any such prerogative in their most learned body.—" 7. Has manuring, whether by lime, dung, fold-yard, &c. had any effect?" This question, like the fifth, is defective; to manure by *a fold-yard*, is a new mode of manuring; to manure with the produce, or contents of a fold-yard, we should have clearly understood; but the expression, we should suppose, would have been so plain and intelligible, as to be beneath the dignity of a dignified agriculturist.—" 8. Have you made any observations on the barberry, as locally affecting wheat?—9. Has there been any difference from the sort of wheat sown, bearded, white, spring, &c.?—10. Has early cutting been found useful? and how early in point of the milk being coagulated?—11. What proportion, in your opinion, does the late crop (in 1804) bear to a common average produce?—12. If, from your observations, you conceive the cause to be atmospheric, of what sort, late frosts, fogs, severe or open winters?" We think that the Secretary might, like the baker with his rolls, have given thirteen to the dozen of his questions, by adding—In what stage of its growth is wheat most affected, or most liable to be affected, by the mildew?

In his answer to these queries, Mr. Egremont, as far as we can collect his opinion from his words, says, that the soil *least* liable to have its crops affected by mildew is a *clayey* soil, and that *most* liable, a *peat* or *moor*; that *early* sowing is preferable to *late*; that *situation* is of little consequence; that *thin* sown crops are least affected; that the mode of sowing makes no difference; that one seed is not more likely to be affected by the mildew than another; that *fallow crops* have been most injured; that the nature of the manure is indifferent; (indeed this question appears to us perfectly ridiculous, as well as the next, respecting the *barberry*); that *white* wheat is the soonest affected, red later, and bearded the last; that the crop of 1804 was about half an average crop; (here we cannot but point out the necessity of specifically declaring what is meant by an average crop, whether two, three, or four quarters per acre); and, lastly, that the cause of the mildew is, what we should have supposed no one could possibly doubt, purely atmospheric.

We have *sifted* these opinions out of a mass of philosophical observations upon vegetable irritability, stimuli, &c. the nature and temperature of soils; Darwin's Phytologia, with high-flown compliments to that eminent writer of beautiful and sublime nonsense, &c. &c. all conveyed in such bombastic language, as, we will venture to assert, to be utterly unintelligible by any one farmer (properly so called) in the United Kingdom. To agricultural *improvements*, in the true signification of the word, we are decided friends; but a multiplicity of questions, many of them needless, and some ridiculous; laboured essays, and abstruse disquisitions, are not, in our opinion, likely to produce them, nor indeed to serve any one purpose of practical utility.

An Historical Account of Corsham House, in Wiltshire; the Seat of Paul Cobb Methuen, Esq. with a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the British Institution; and embracing a concise Historical Essay on the Fine Arts. With a brief Account of the different Schools, and a Review of the progressive state of the Arts in England. Also, Biographical Sketches of the Artists whose Works constitute this Collection. By John Britton. Embellished with a View of the House. Small 8vo. Pp. 108. 5s. Barrett, Bath; Longman & Co. London. 1806.

FOR the composition of such an account as this, an artist is certainly better qualified than any other person; and Mr. Britton, with his usual ability, has contrived to render it instructive as well as interesting. The dedication, to the patrons of an institution formed for the express purpose of affording encouragement to the genius and talents of British artists, is peculiarly appropriate. And the Brief Essay on the Fine Arts will prove an acceptable addition to the frequenters of Corsham House, or to those who wish to acquire a knowledge of its famous collection of pictures, without the trouble of visiting the place.

A Letter to Lord Porchester, on the Degraded State of the English Clergy. 8vo. Pp. 24. Bell. 1806.

THE writer of this letter professes to be a *friend* to the clergy, and in that character he pleads their cause, against what he conceives to be an "apparently systematic plan for their degradation." And, as proofs of the existence of such a plan, he adduces some late legislative regulations for the purpose of increasing the salaries of curates, for excluding the clergy from sitting in the House of Commons, and for enforcing residence. These he represents, in strong and impassioned language, as intolerable grievances, as exertions of tyranny, on the one hand, and as badges of slavery, on the other. "New fetters," and "abject criminals," are expressions applied to the laws adverted to, and to the clergy who were the objects of them. As to the policy of the act for regulating the payment of curates, a difference of opinion may fairly be entertained by the warmest friends of the church, and of the clergy. But we must be allowed to think, that the intemperate and unwarrantable language of this their professed advocate, is calculated to disgrace them much more than the regulations which he so severely reprobates. For our part, we do not admit the truth of his proposition, that the clergy were entitled by law to sit in the Lower House, before Mr. Addington's act of exclusion; and most certainly we do not think that the cause of religion would be served by *clerical* representatives. As to residence, the necessity of enforcing it, with very particular exceptions, is to us so self-evident a proposition, that it would be a waste of time seriously to discuss it; and in what our author has said upon this topic, his arguments are as weak as his language is strong. The minister who holds a living, has undertaken the sacred trust of the care of the souls of his parishioners; a trust to which a most awful and weighty responsibility attaches; and how he can conscientiously delegate such a trust to another, we profess our inability to conceive. Having observed that the language of this writer is disgraceful to the clergy, it is necessary to produce an instance of it. Arguing

against

against the Curate's Act, he remarks; "They (the beneficed clergy) are to be denied the humble privilege, which every other Englishman enjoys, which the lowest tradesman possesses, of *employing a journeyman*, not as terms specified by the legislature, but as a compact at the free will of each party. The clergyman is told," (by this writer, certainly by nobody else) "that he is such a dishonest, immoral, flagitious character, so incapable of being trusted in the simplest of all bargains," &c. This strain of violence and perversion pervades nearly the whole of the pamphlet. Towards the end of it he tells us; "The late act for imposing residence is said already to have had an extensive effect on the students in both our universities. A large portion of these, who were previously intended for the ecclesiastical profession, have shrunk back with disgust at the disgraceful manacles which have seen forged for its unhappy votaries." If this be an accurate statement, however seriously we may lament a diminution of the number of clerical students, we cannot consider the church as having any reason to deplore the loss of such candidates for holy orders as these. He lavishes the most fulsome adulation which we ever met with, on the present Chancellor*; praises him for his contempt of ceremony, in other words, for the slovenliness of his dress, and piously exhorts the *Bishops* to follow his example. This pamphlet, like the ministry which it panegyrises; is big with professions, but little in performance. It displays very little of that *humility* which the gospel so strenuously inculcates, and too much of that aversion from restraint, and of that spirit of insubordination, which are repugnant to the principles of the Christian religion.

The Principles and Regulations of Tranquillity; an Institution commenced in the Metropolis, for encouraging and enabling industrious and prudent Individuals, in the various Classes of the Community, to provide for themselves, by the payment of small Weekly Sums, in such a way as shall insure to each Contributor, or to his Widow and Children, the benefit of his own Economy; for receiving the Savings of Youth of both sexes, and returning the same at the time of Marriage, with Interest and proportionate Premiums thereupon; for enabling Parents, by the payment of Small Sums at the Birth of their Children, to provide Endowments for them at the age of twenty-one years; and also, for other Useful and Important Purposes; particularly for concentrating and applying the exertions of the Liberal to the benefit of the Indigent, so as to prevent the unworthy (from) claiming, or the impostor (from) abusing, their benevolence; and thus effecting the gradual abolition of the Poor's Rate, whilst it increases the Comforts of the Poor. By John Bone, Author of an "Outline for Reducing the Poor's Rate, &c. in a Letter to the Right Hon. George Rose, M.P." 8vo. Pp. 124. 3s. 6d. Asperne. 1806.

THIS proposed institution, as the copious title-page of the tract before us evinces, embraces a number of objects of considerable im-

* Let it not be supposed, that in thus censuring disgusting flattery, we are blind to the real merits of Lord Erskine. No; we readily admit, that in all his judicial conduct, as Chancellor, he has discharged his duty, ably, uprightly, and conscientiously.

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portance. The poor's rate we have long considered as an evil of vast magnitude, and so rapid in its growth, as absolutely to threaten the country with ruin. Any rational plan, therefore, proposing to effect its suppression, is entitled to the serious attention of every inhabitant of this kingdom. How far the plan here suggested is calculated to produce so desirable an effect, it would be presumption in us to decide, without much, very much, more consideration than it is in our power to bestow on it. Thus, after an attentive perusal of it, we have discovered nothing objectionable in it, and much indeed to recommend it, not only to notice, but to adoption. We heartily wish that all the funds of all the benefit societies in the metropolis and its vicinity, were transferred to this institution, from a conviction that they would be more faithfully administered, and rendered infinitely more productive to the members. It would, we are persuaded, very much contribute to the success of this plan, if a table of contributions and advantages were ready for delivery; specifying, amongst other things, what specific sum, or annual contribution, would be requisite (beginning with the birth of the child, and proceeding to different ages, from six months to six years of age), to secure to it, on its attainment to the age of twenty-one, any other given sum; what gross sum, or annual contribution, a man should give, at different ages, from twenty-one to fifty, to secure to his widow a given sum, or a life-annuity, at his death; with other calculations, that persons disposed to subscribe might perceive, at first sight, what advantages they had to expect. It is but little to say in its favour, that it is much the best, most comprehensive, and most rational plan that we have seen; and we heartily wish it all possible success.

Italy and England, each in One of their Children. Pp. 26. 2s. Clarke. 1802.

UNDER this affected and enigmatical title, we have twenty-six pages on the similitude of character of Shakespear and Michael Angelo. We have for many years laboured in our critical vocation, we have examined books of all ages, and of all nations; but, after mature consideration, we find nothing that can rival this little anonymous publication. We are surprized that it is anonymous, for the man who could write in a way so exquisitely absurd, must esteem himself the first of human writers.

He thus commences his flight, and at once soars above all mortal ken.

"Among the various modern ages, whose monuments have been sculptured by a centenary graver, thus poising under our eyes their titles deprived of an epitaph, there is one age which I revere for its marked character, and before which I bow my head with a degree of homage."—This means, we imagine, that he has predilection for a certain age, but the way in which he announces this preference is all his own.

One more short extract, and we have done. He thus introduces M. Angelo characterizing himself.

"Sublimity! thou wast my goddess—invention, richness, expression, warmth, ye formed my four elements; and thou, immense truth! thou becamest my boundless horizon—all mortal guides I disdained; to me they appeared too tame and prosaic. As to books, I consulted only one, but that was the study of my life, and it is entitled Ancient Art, or

Perfection

Perfection modelled in the Monument. Then presenting this study before Nature, I applied it to the nature of flesh, followed her through numberless ramifications, and clothed her in the most daring forms," &c. There is a great deal more in the same style: but this M. Angelo of the writer's creation has already said enough.

As to the *matter* of the few pages before us, it consists of some meagre scraps, which have been repeatedly hashed and served up to the public; in his cookery, however, this French *restaurateur* is conspicuously original. He has certainly read Shakespear, and, as a criterion of his taste, has dug nothing from that mine of genius, save the language of Ancient Pistol.

ADMONITION RESPECTING BOROUGH VOTERS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

IT is submitted, with becoming deference, that Voters should be legally required to be resident in the respective Cities and Boroughs they are members of, at least six months preceding an election of a Representative in Parliament, in order to be intitled to vote at such election; by which means not only the Corporations would derive immediate benefit from their personal employment, as artizans or artificers, but such salutary requisition would, at all events, most effectually obviate the enormous expence, as also the essential prejudice to trade and manufacture, that must unavoidably result from the conveyance and reconveyance of voters from distant parts, where settled with their families, to the place of election; independently of such injurious practice affording a specious and plausible opportunity of administering bribery and corruption, which experience evinces is generally, if not invariably availed of, upon similar occasions.

ANTIDOTE.

TO OUR READERS.

The "*Summary of Politics*" will appear in our next Number.

CORRESPONDENCE.

Valerius Publicola's Letter to Mr. Fullarton—*Arcesilas* on Private Tributes to Public Characters—*Senex* on the supposed Diminution of the Number of Clerical Students—*Observator*, on the Murder of the Rev. Mr. Parker, are received and shall appear in our next.

All other Communications from our Correspondents, whether in Verse or Prose, will be found in the Appendix to our Twenty-fourth Volume, published on the *First of October*.

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